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EDITED BY J. W. HANSON, D. D.

"For modes of faith let graceless zealots fight;
He can't be wrong, whose life is in the right."—POPE.

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Presented by Sri R. K. Dasgupta.

Religion and the Erring and Criminal Classes.

Paper by REV. ANNA G. SPENCER.



THE words "erring" and "criminal" while they have a constant meaning, have also a variable application. That is to say, sin and crime are always understood to be departures, of lesser or greater degree, by an individual from the accepted moral standard of his time and people. Since, however, moral standards change with changing social conditions and intellectual conceptions, the act thought sinful or judged criminal in one period by one nation may be deemed innocent or even noble in another era and place. The contrast, for example, between the ancient Greek and Jewish customs and legal codes in respect to child-life are a striking proof that the differing moral standard of two races lead to this widely different conception of sin and crime. To the Jew, who defined the state in terms of morals, one of the chief duties of mankind was to replenish and multiply the people of the earth, and hence every act which tended toward the lessening of population, whether committed before or after the birth of a child, was deemed by them a crime and punished severely. To the Greeks, on the other hand, who defined the state in terms of the intellect, the quality not the quantity of its citizens was the chief concern, and therefore they commended, not blamed a parent who destroyed a feeble, ill-formed, or otherwise defective infant; and some of their noblest moralists approved the common practice of destruction of life before birth—Aristotle even recommending that it may be made compulsory whenever the population of a city threatened to exceed the limits which would secure pecuniary ease and comfort to all the free people of that community.

Different Definitions of Crime.

The element of time in its influence upon moral standards, and thus upon the definition of vice and crime, is as conspicuously shown



in the history of human slavery as that of racial peculiarity just noted. Slavery, which was rightly characterized in both England and America during the abolition movements as "the sum of all villainies," was at first a great step upward in human progress toward justice; a great step upward from the stage of development which preceded it, in which all enemies captured in battle were tortured and slain, and in which thousands upon thousands of the poor and helpless were butchered in times of peace to make a tyrant's holiday. The unexampled heinousness of American slavery consisted in the fact that it was the most monstrous anachronism of moral history.

Vice, sin and crime are then, always and everywhere, acts done by the one against the common moral sense of the many, as that sense is expressed in social custom or code of law. This moral consensus, itself, however, is but a part of the changing thought of growing humanity and must, therefore, manifest all the varieties of era and race and condition which mark all other forms of human development.

The essence of moral obligation is eternally and universally the same: "Do that which thou seest to be right." The definitions of what constitutes right action are as numerous as the distinct types of social relation. This sense of moral obligation, which is the root of all personal and social ethics, is a part of religion's own being; that is, if religion be defined, as in this parliament it has supreme right to be, in its largest terms. So defined religion is the conscious response of the human being to those universal powers which make for cosmos out of chaos, for moral order out of personal willfulness, for good out of evil, for beauty out of ugliness. This response of the human being to "whatsoever forces draw the ages on," has been intellectually the philosopher's attempt to explain the universe and man's relation to it; it has been morally the struggle to make the life obedient to the highest law of right perceived; it has been emotionally the yearning of the human heart to feel at one with the central Heart of all life, and to picture that idea in worship and in art.

Accepting this definition of religion, we find that the sense of obligation to do the seen right, whatever that may chance at any given time and place to be, that sense of moral obligation which is the essential root of all ethical development and which gives us the words sin and crime themselves, is religion's contribution to moral science.

Not only does religion give ethics its root, but it has also played an enormous part in the variations of the moral standards of the world. The student finds it hard to accept even so excellent a guide as Mr. Lecky when he separates primitive religion so entirely from morals as in his analysis of pagan religion and civilization. For Coulange has shown us how the ancestor-worship of Greece and Rome built up the great city life of those nations, and was the root from which grew the social customs of their dual civilization. It was only when the ethnic religions of the pagan world were dying, that they ceased to have influence over the moral life of the people.

Religion has often indeed been called upon to give a divine sanc-

Moral Obligation Unchangeable.

Religion the Root of Ethics.

tion to actions already done from pressure of social exigencies or mistakes; but, looked at critically, these exigencies will often prove but the reflex or resulting tendency of the religious ideas of the people. As, for instance, the suttee of India was not suggested in the early Vedas, whose spirit would indeed condemn it. On the contrary, the Hindu Scriptures recommending the burning of widows on their husband's funeral pyre were written after this, and assisted and encouraged, suicide of widows had become a common fact. But the child marriages and the ill treatment and suffering of widows which resulted in the suttee were the outgrowth of some tenets of the early Brahmanical faith. It is therefore strictly true to say that while the first relation of religion to the erring and criminal classes is that of supplying the sense by which we distinguish between right and wrong, its second relation is that of a subtle and interior element in varying moral definitions. Ancestor worship is the moral side of the religion of people who are in the early patriarchal order of society; and hence the primitive penology of most people is the science and art of punishment within the family and for sins against the family. When the father was priest and king the prison and the penal code of custom were only the family provision for dealing with its refractory members. In this form of human association there was no written code of law, no trial, no assignment of one specific penalty to one source of wrong-doing. The offender against the reigning family powers met with instant judgment and personal penalty. Prisons were private in those days, places in which the offender languished or died in secret excepting some important member of an enemy's family who was held for hostage.

As the patriarchal order of society began to enlarge and differentiate into the two departments of church and state, there began to be a division of evil-doing into two sorts, namely, ecclesiastical offenses, or sins against the religious ideal, and civil crimes, or sins against the public well-being, as defined by a legal code or a well-known custom. In this process religion played a great accompanying part, for it was only as the family gods began to enlarge into those of the city, and even the common god of many allied cities, thus weakening the bond of ancestor worship, that the state was born. And it was only as the religious ideal separated from a distinct locality and assumed a more spiritual significance that the church was born. As the ideal of religion began to include a sense of relation to universal powers, with which not only one family alone, but all humanity, was connected, the individual sense of moral obligation was directed toward the state instead of, as formerly, solely toward the kindred of blood relationship.

The sharpest contrast between the ancient and the modern treatment of the criminal and vicious lies in this, that in the old civilization the offender was at the mercy of the hasty and individual judgment of his superior and ruler, while in modern civilization the meanest and worst of evil-doers has the protection of a recognized code of law which is based upon the agreement of many minds and

The Moral
Side of Re-
ligion.

wills. And as we have seen, this change is chiefly due to the twin enlargement of the social and religious ideas by which the state took the place of the narrow family rule, and the church took the place of the local family altar.

The history of modern penology is so much a part of the social and moral history of the leading Christian nations that it must be traced almost exclusively in Christendom. And this is so not, as some think, because Christian ethics are alone sufficiently advanced to apply the doctrine of human brotherhood to the sinner and the criminal. Other than Christian teachers—the noble Stoics, the gentle Buddhists, the duty-loving Confucians and other strivers after Truth and Right—have taught that the mightiest and the best of humankind owe duty most sacred toward the feeblest and the worst. But our western civilization has attained most completely of any the new order of society, in which the individual, not the family, is the social unit. And therefore it is our civilization which must first work out the problem of the just and wise relation of the state toward the individual who is criminal and vicious.

Duty to the Erring.
Rome, because of her governmental genius which has led the world in all forms of political development, shows the beginnings of modern penology better than any other nation. We must, therefore, trace a further relation of religion to the criminal and erring classes through the changes which supplanted the Græco-Roman civilization by medieval Christianity. In Rome's cosmopolitan life many different religions were allowed to thrive, and the priests and rulers of those religions had freedom to punish all offenders against their own authority; that is to say, all religious sins, according to their own discretion. But the Roman imperial government arrived at a certain moral consensus of many nations in what is called the "Law of Nature." This was obtained by selecting the rules of conduct and social usages common to all the important nations represented in the empire, and setting them down in a written code. This soon established the fact that certain violent crimes of murder and robbery were condemned by a general moral sense. Then came the distinction between offenses against the state, or the community at large, and offenses against individual persons: An offense against the state was punished by a single act of the state, a sentence against the offender, usually of death or expatriation.

The offense against the individual person was earlier subject for jurisprudence proper; in other words, for the assignment of a recognized punishment to each sort of offense. We find that in Anglo-Saxon law a sum was placed on the life of every free man according to his rank, and a corresponding sum on every wound that could be inflicted on his person, and for nearly every injury that could be done to his civil rights, honor or peace. The Roman "Twelve Tables" allotted with equal care the money price of smaller thefts and other offenses against private person and estate. Thus was introduced the idea of money in connection with punishment, which in earlier times had been almost solely corporeal.

The first great step in the legal restriction of the personal will of the reigning powers in respect to sin and crime was taken when Rome separated the "free-born" from the slaves of a family and declared the former released from the father's control, and subject only to the state for punishment of graver offenses. This established the public prison in addition to, and often in place of, the private dungeons of the family.

The prison, however, made a comparatively small showing in the old world's paraphernalia of punishment. The death penalty was so freely used and physical torture of all sorts was so marked a feature of punishment that the prison in the older times was most often only a place of temporary detention for those on the way to cruel and fatal suffering. The idea of imprisonment as itself a punishment aside from any hardship of torture to be suffered by the prisoner, is essentially a new one. There seems to have been but one public prison in Rome at the time of Juvenal, her methods of punishment by transportation, by enforced exile, by penal labor on public works and in mines and granaries at a distance from the great cities (methods, be it said in passing, copied by most modern states), relieving her population from the support of the criminal class.

Primitive
Prisons Few.

When the Christian church ascended the throne of the Cæsars there was no immediate change in the methods of punishment although gradually a very different scale of virtues was evolved, leading to a very different definition of the criminal and erring classes. The feudal system which represented the state during the medieval system of Christianity marked indeed a retrogression and not an advance from the ancient Roman code of offenses and offenders. For again the prison became a secret part of the family stronghold, and again the criminal and erring at least of the lower classes were defined in a political sense almost exclusively by the individual judgment of the reigning family head, who could punish almost unrestrainedly according to his will. The Christian church in the meantime defined the criminal and erring in an ecclesiastical sense by its own standards and punished them in its own as secret places of torture, and by a will as unrestrained. The to us almost incredible rights of the feudal lord over his vassals and his villian's person and estate prove that the power of the chieftain class over offenders leads always to abuse and tyranny. And the to us almost unimaginable tortures of the inquisition prove that the personal power of the priestly class over offenders results in a confusion of the moral sense.

Christian Re-
forms Gradual.

The only chance for a just and wise science of penology lies along the path which Pagan Rome opened in her "Law of Nature;" that is, in the development of a "common law" of righteousness based upon the more universal elements in human thought and action, on which to found a common code of punishment. When the Roman law was re-established in Christian courts, just as the Dark Ages lightened toward the dawn of our modern day, a fresh start was taken toward this universal moral standard, and the consequent rational definition of crime and sin and the resulting human treatment of the criminal and

erring classes. Modern progress in penology is marked by seven distinct steps, namely:

**Seven Steps
in Prison Re-
form.**

First. The establishment of the rights of all free-born men to trial by law.

Second. The abolition of slavery which brought all men under ægis of one legal code.

Third. The substitution of the penalty of imprisonment for various forms of physical torture, and the limitation of the death penalty to smaller number of crimes and those more generally condemned by all men.

Fourth. The recognition of national responsibility toward offenders, by which each state accepts the task of controlling and caring for its own criminals instead of transporting them outside its bounds.

Fifth. The acceptance of the principle that even a convicted criminal has rights, rights to decent and humane treatment which social custom must regard.

Sixth. The inauguration of a system of classification not only of offenses as more or less heinous, but of offenders as more or less guilty according to circumstances.

Seventh. The beginning of experimental efforts in industrial and educational directions toward the reformation of the criminal and erring; that is, their making over into an accepted model of citizenship.

In Massachusetts Bay Colony, where no one could vote who was not a free householder and a member of the church, all ecclesiastic offenses were punished by the magistrates as regularly and often more severely than those crimes which were specially committed against the state. The religious life of Protestant New England was therefore for many generations organically bound up with the definitions and administration of its penal and correctional codes. And it is instructive to note the fact that the difference between the harshness of the Puritans and their laws and the more humane statutes of the Plymouth Pilgrims was exactly matched by the difference between the religious bigotry of the former and the remarkable toleration and breadth of the latter in church, creed and idea.

The radical changes in the treatment of the criminal and erring classes which mark so conspicuously the last forty years—changes which have revolutionized this branch of social relation—all proceed whether consciously or not, from one fundamental principle, namely, that every man and every woman, however criminal and erring, is still a man and a woman, a legitimate member of the human family, with inalienable rights to protection and justice; who must, indeed, be isolated from the rest of the world, for society's sake and perhaps for his own; who must be taught the majesty of the law and subjected to moral discipline, but who is entitled to the best possible chance for moral improvement.

**The Puritans
and the Pil-
grims.**

Man From a Christian Point of View.

Paper by REV. THOMAS S. BYRNE, D. D., of Cincinnati, Ohio.

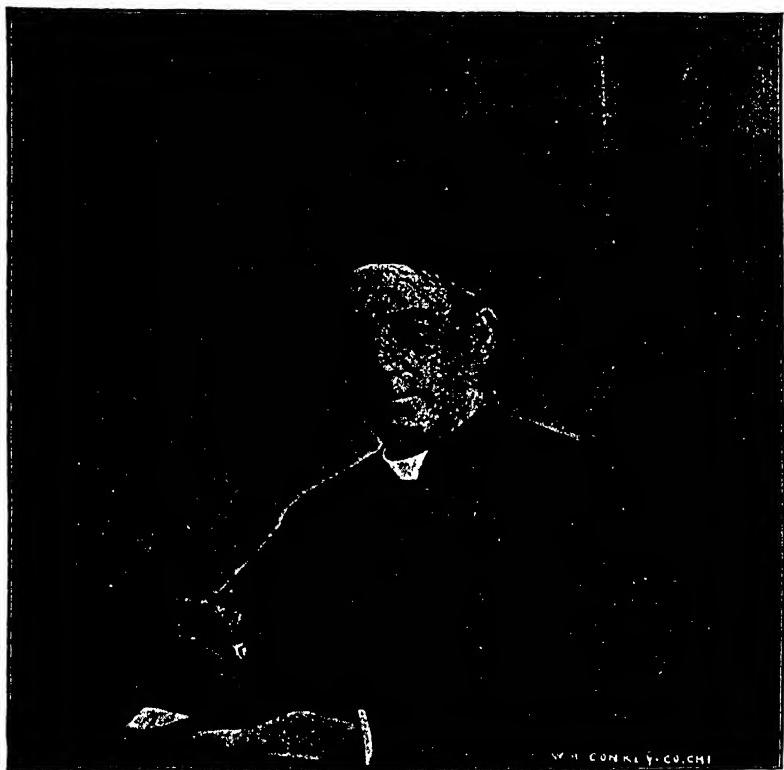


R. President, Ladies and Gentlemen: I stand here as a representative of an ancient faith and a venerable church, upon whose altars the sun never sets, to lay before you in plain words the teaching of that church concerning man and his relations to his God—a subject assuredly of supreme importance to us all, whether for our peace in this world, or our happiness in the next.

Man, according to Catholic teaching, is the crown and perfection of all things in the visible creation. He is created with a noble purpose and a high destiny in the image of God and after His likeness. He is dowered with the power of intellect and will, setting him above all created things of earth and making him Godlike in his nature. He longs to reach the

higher and better things to which, by an imperative and ever-urgent law, he necessarily aspires. He has cravings of the soul which no created thing is adequate to satisfy. The greater his natural endowments, the higher their cultivation, the broader his knowledge, the more ample and penetrating his intellectual swing and reach, the deeper and more exhausting will be the sense of a purpose unfulfilled, of unsatisfied yearning and baffled hope. Splendid intellectual gifts and exceptional mental training; moral refinement, culture and wealth; social pre-eminence and commanding political power; great civic achievements, and the most coveted prizes of fortune—all these but serve to accentuate and render more sensitively acute those wasting longings and that fruitless reaching out after an object that will satisfy the cravings of the soul and satiate the hunger of the heart. He makes his own the words of disappointment and bitterness uttered by the ancient king: "I heaped together for myself silver and gold and the wealth of kings and provinces. And whatever my eyes desired I refused them not,

Cravings of
the Soul.



Very Rev. Thomas S. Byrne, Cincinnati.

I withheld not my heart from enjoying every pleasure. But I saw in all things vanity and vexation of spirit, and nothing was lasting under the sun. "And thus his mind opens to the hopelessness of his efforts and to the utter inadequacy of himself and all things visible to bring him happiness and peace." Like St. Augustine of old, exhausted, disappointed, almost hoping against hope, he is forced to lift his heart to God and say: "Thou hast made us for Thyself, and the heart is restless until it finds peace in Thee." Man may cry, "Peace, peace, when there is no peace," nor can there be until the capacities of the soul are filled by an object so excellent and so perfect that its possession will give complete contentment in this world and the promise of the vision of glory in the next. And if the capacities and aspirations of the soul, its imperative demands and unsatisfied desires; its hopes and longings, are not to be gratified and an object supplied them either in this world or in the next, or rather partially in this life and fully in the life to come, of such magnitude and power, of such transcendent beauty and incomparable perfection, as to fill the intellect with knowing, the heart with loving, and hush, in the tranquil serenity of complete possession, the clamorous cravings of the soul, then is man, in spite of his splendid gifts and royal prerogatives, literally and emphatically the most imperfect and stunted being in all visible creation; for then will man, and man alone, of all objects in the visible universe, fail to fulfill the purpose for which by nature he is designed and for which his every aspiration is almost an articulate prayer.

The Catholic says man has a high destiny that he can reach, a noble purpose that he can achieve; that he may enjoy here on earth a serene peace and confidently look forward to the surpassing joy of living forever in the smile of God and in the ecstasy of His love. That such conviction, however, and confident hope have never been reached, and cannot be, by the unaided powers of man, the cry of discontent and fruitless endeavor that has gone up from the heart of man from the beginning, and the bootless groping in the dark in search of an oracle to answer the questionings of the soul, dispel its mists, and tranquillize its misgivings, abundantly prove.

A High Des-tiny.

It is beyond expression sad to read the history of religious systems, laboriously thought out by man in his pride, by which he has sought to make, not man to the likeness of God, but God to the likeness of man. The religious history of the world is filled with the narratives of wrecked systems, as proudly and confidently launched in their day as are equally pretentious systems in our own, and these, like their prototypes, buffeted by wind and wave, are as surely destined to vanish in the sea or to strew the shore.

Man will be religious. It is a necessity and law of his being, and if he cannot rise to God, he will strive to draw down God to himself. "Lord, teach me to know myself, teach me to know Thee," was the prayer that went up from the soul of the great bishop of Hippo, and the prayer to which he gave utterance has ever been the universal cry of the heart of man—to know one's self, to know God. God and self

are the two cardinal objects of man's knowledge to which all his intellectual efforts converge and upon which they terminate. Once reason has dawned on him and the mind opens and expands to the significance and deep meaning of all he sees around about him, to the order and beauty, the variety and splendor, and the lavish profusion of visible blessings, a knowledge of which is borne in upon him by eye and ear, and every avenue of sense, he asks himself and must ask himself question: Whence all these strange surroundings bearing upon the marks and tokens of a higher intelligence and the evidence of order, purpose and design? And he must ask himself the more momentous question: Whence do I come? Whither am I going? Am I, as the pantheist says, the most perfect manifestation of the Divine Essence, spirit of Its spirit and intellect of Its intellect? Or, to go to the other extreme of the scale, less flattering to the pride and vanity of man, am I but matter and sense, with a soul wholly dependent upon and the product of the digestive organs and a complex system of nerves with functions centering in the brain?

I have been urging the inadequacy of all created things to satisfy the cravings or meet the exigencies of the nature of man, and the consequent need of a supernatural purpose and object to complete the development of the soul and fill its aptitudes and powers. The supernatural element in man is precisely what the world is losing sight of in its eager and absorbing pursuit of what gratifies sense and brings to the natural man an exhilarating, insidious, and evanescent enjoyment; and without the supernatural there can be no adequate explanation of man's existence here on earth, no interpretation of life that will satisfy reason, no object that will give full swing to the powers of the soul, bring peace and serene contentment to the heart.

Supernatural Element in Man.

This has been the Catholic view of man from the beginning, and its importance cannot be overestimated. It lies at the very root of religion, and any error or shadow of error here vitiates and distorts the entire cycle of relations of man to his God. The ideas of man and God are correlative and inseparable; they come and go together, and a defective knowledge of the one necessarily implies an imperfect understanding of the other.

To arrive at a knowledge of man in his primitive state, and of his prerogatives of nature and grace, it will be necessary to study him in his revelation and as he has been restored, lifted up to his former estate and re-established in his privileges by our Lord Jesus Christ. From what has been given back we can determine what had been taken away, since his renewal in Christ is, within certain limitations, a restoration to his primal condition. According to Catholic teaching, the first man was created in the image and likeness of God. "Let us make man to our image and likeness," are the words that record the Divine purpose, as expressed by God Himself. And the record goes on to say that "God formed man of the slime of the earth and breathed into his face the breath of life, and man became a living soul," thus making a clear distinction between body and soul, the former having

been formed of the slime of the earth and the latter immediately created by God and breathed into the inanimate clay, and by its presence illuminating the countenance and every feature with the glow and radiance of life, and making the eye resplendent with the light and intelligence of the rational, thinking, loving soul that looked out from it. This is, in brief, a statement, according to Catholic teaching, of the origin of man, and no theory yet advanced has been able satisfactorily to account for his existence in any other way. It has never been, nor can it be, scientifically established, that man is the product and most perfect result of evolution. Apart from the antecedent and intrinsic difficulty of the production from inorganic matter of an intelligent, thinking principle with the power of seizing and comprehending, analyzing and comparing truths wholly immaterial, ideal and intellectual, and passing judgment upon them and their manifold and varied relations one to another—apart, I say, from so stupendous a difficulty standing at the very threshold of the inquiry—the facts upon which science professes to rely for its inductions and conclusions to establish such a theory are confessedly either wholly wanting, or altogether inadequate. And until such facts are produced, of which there is no assuring promise for the future from the experience of the past, we may be permitted to accept what we hold to be the Divine record of the origin of man, and to profess a belief which has been the tradition of every race and people from the beginning until now, and which we see no reason to doubt will continue to be so until the end.

And it is precisely the fact that the soul has been created by God, and is not the product of inorganic or any other form of matter, that gives it its dignity and puts upon it the seal and the glory of the Divine likeness. It is an active, energizing, thinking spirit, created for the body yet capable of an existence wholly independent of matter, constituting man a rational being and giving him pre-eminence and sovereignty “over the fishes of the sea, and the fowls of the air, and the beasts and every creeping thing that moveth upon the earth;” a spirit whose highest power and most splendid endowment are thought and intelligence.

Dignity of
the Soul.

There is a second endowment or faculty of the soul which constitutes it in the likeness of God and necessary in man to the exercise of his sovereignty over inferior creation. He has the great and perilous prerogative of freedom of choice between good and evil. Nay, so untrammeled is he in the exercise of this gift that he can, if he will, lift his hand against the very God who called him into being. When God placed Adam in Paradise He commanded him not to eat of the fruit of the tree that was in the midst of the garden, and He warned him that on the day he did eat of it he should die the death, thus witnessing to the power of free will in the first man, by laying upon him a precept and attaching a penalty to its violation. We have, therefore, the testimony of God Himself to the existence of the power of free choice in the head of the human race. Moreover, free will is im-

plied in the very notion of a spiritual soul; for just as the intellect in its operations is not fettered by sense, but views objects that are borne in upon it first in one light and then in another—in their concrete existence, in their abstract definitions, and in all their multitudinous relations—so also is free will, being like the intellect a power of the soul, above and beyond the limitations and the bondage of sense. Nay, more, free will is the very condition of all morality whatsoever. It lies at the basis of civic virtue and social purity, of domestic peace and the sanctities of home. If this were not true, then would words of eulogy extolling the virtues and achievements of great men be meaningless verbiage, our courts of justice an elaborate farce, and our prison system a colossal tyranny. By intellect and will, by knowledge and the power of free choice, man rises to a sublime dignity and to the likeness of an Allwise and Provident God. We say of everything around about us, of the tiny blade of grass of the field and the majestic tree of the forest, of the falling apple and the sidereal systems moving in space, that all are manifestations of design and intelligent purpose, because they are under the dominion of law, work toward a definite end, and subserve a higher purpose. The power of apprehending and understanding the relations between cause and effect, of adapting and adjusting means to an end, is, if not the very definition of intelligence and free will, at least their adequate description. And in this man is like unto God, Whose presence, shut out from us by the veil of the visible universe, is luminously revealed in the laws by which that universe is governed, and in the order and beauty which bring the operation of these laws within the domain of sense and through sense to the intelligence of man. Such, according to the Catholic idea, is the nobility, such the dignity and pre-eminence of man. He is set as a very king over the created things of earth, yet responsible for the use of them to the God who gave him so royal a supremacy.

King Over
Created Things
of the Earth.

A third natural attribute of the soul, which constitutes it in the likeness of God, is its immortality. It shall never see death. The body will go back to the earth whence it came, but the spirit will return to the God Who gave it, says the Holy Ghost. And this is what we should antecedently expect and conclude from the nature of the soul and its aspirations. Simple in its essence, it cannot perish of itself by disintegration; nor can it be destroyed except by the Creator Who called it into being. But this He will not do, for, as I have said, He has imbedded in it high hopes and divine aspirations; a consciousness of a capacity for better things; a hunger for knowledge nothing created can satiate; a yearning for an object adequate to fill the great void of the heart and worthy its best love. All these unsatisfied cravings of the soul must be stifled and extinguished if it be not immortal, and a notable exception be made to the ordinary dealings of Providence as we see them revealed on every side of us. Every thing in the universe fulfills its purpose in its appointed time and place, and moves by fixed laws to the end which by its nature it is designed to reach. And is it to be said that the soul alone, the very flower and

perfection of the creation about us, shall never reach the high destiny to which, in virtue of its transcendent powers and almost divine prerogatives, it is urged and impelled by a law as unvarying and imperative as that which draws the needle to the pole or holds the earth in its orbit? No, the constant and unfailing traditions of the families of men, whether living in the light of God's countenance or walking in the shadow of death, is an abiding and ubiquitous witness that an All-wise Providence has made the belief in the immortality of the soul a part of the primitive revelation of nature and heritage of all mankind. He has put into the soul beliefs and hopes, aspirations and tendencies, which, were the soul not immortal, would be wholly without explanation and destitute of any adequate, rational purpose.

Intellect and will and the immortality of the soul, are, the Catholic says, the three natural endowments which in man are the image of God. These perfections all men have in common with Adam. But Adam had a superadded perfection. He was, as the Council of Trent says, "holy and just," or pleasing to God. This supernatural perfection is called, and is, in matter of fact, sanctifying grace, which made Adam's likeness to God fuller, more perfect and transcending than any natural gift, no matter how excellent, in that it lifted him above his own nature into a higher and diviner life, and established him in the love and friendship of God.

Image of God.

We are told by St. Paul that as one man by his offense wrought the condemnation of all, so did our Lord by His justice work the justification of all. What Adam forfeited Christ regained. What Christ regained, St. Paul tells us, is the privilege of being the sons of God and joint heirs with Christ, and of this, he says, the Holy Ghost giveth testimony. Christ, therefore, restored what had been lost, purchased with His blood what had been forfeited by sin. Through Him man regained the sonship and friendship of God, and is, or can be if he will, constituted in the supernatural life of grace. Hence these privileges, being a restoration of what had been, were the prerogatives of Adam. Again, St. John says: "We know that when He shall appear we shall be like to Him, because we shall see Him as he is;" that is, we shall enjoy the beatific vision, to which therefore Adam, in virtue of original justice, had a claim, and which he might have attained had he been loyal and abided in humility and the friendship of God. The condition of man in Paradise has been described as one of "original justice," by which is meant not only that man was free from natural impulse or tendency contrary to God and His law, but that he lived in closest union with Him. This privilege was the free gift of God. It was in no way due to man's nature or implied in it, or necessary to its integrity. It was a gift over and above man's nature, which he could not secure by any effort of his own. It lifted him above human nature, and made him, through grace, a participator in the divine. It was a supernatural gift of the divine grace and condescension superadded to the natural endowments of man. That man was so lifted up into a serener atmosphere and a diviner life, and made in a sense Godlike, is

not merely an opinion of theologians, but an integral part of the teaching of the church.

Pantheism
and Catholic
Theology.

And this brings out clearly the distinction and difference between Pantheism and the teaching of Catholic theology. The fundamental error of Pantheism is the necessary identity and equality of the divine nature and the human, and the consequent deification of man; whereas, Catholic theology teaches that the participation of the divine nature, through grace, is in nowise due to man, is no part of the integrity of his nature, and could not become man's by any effort or exercise of his aptitudes and powers. But that which is not due to him, and which he could of himself in no way attain, is the free, spontaneous and gracious gift of God.

Besides the higher life of sanctifying grace, Adam enjoyed other privileges and immunities called preternatural. He received an infused gift of knowledge and understanding, and his heart was filled with wisdom in both the natural and supernatural orders. He was exempt from the solicitations of concupiscence. His animal passions and lower impulses were under the control and guidance of reason and obedient to its dictates and suggestions. The reason itself, being the expression of God's law in the soul, yielded a ready and joyous obedience to its Author. There was in him no insubordination or turbulence of the passions, no pride of intellect. All was peace and harmony, and a joyful acquiescence in the will of God. He had no experience of what St. Paul calls the law of the members, warring against the law of the spirit. And over and above the harmony between the lower faculties and the higher powers of the soul, and between these again and the law of God, he enjoyed an immunity from death and from the evils and ills that afflict mankind.

Such, then, substantially, is the meaning of Catholics when they say that Adam was created and constituted in the image and likeness of God. He had, to use the words of the late Cardinal Manning, three perfections: "First, he was perfect in body and soul. Second, he had the higher perfection of the Holy Spirit dwelling in his heart, whereby his soul was ordered and sanctified, and the passions were held in perfect subjection to the reason and will. Thirdly, he had a perfection arising from the higher perfection, namely, immortality in body and perfect integrity in soul. So that he had three perfections: a natural perfection of body and soul; a supernatural perfection by the indwelling of the Holy Ghost; and a preternatural perfection of immortality—and all these by one act of disobedience he lost."

Adam, though richly endowed by nature and grace, and privileged to enjoy the friendship of God, had nevertheless to prove himself worthy of so large and so signal a grant of divine favor by acknowledging the supremacy of his Maker and his own condition of subjection. In spite of the harmony that reigned in his nature through special divine prerogative, and the subduing influence and sweet attraction of grace; in spite of the tokens and promises of a life untouched by the hand of death, and of the ecstasy of living in the friend-

ship of God—in spite of all these gifts and the confident hope of their continuance, his freedom of will was not on that account diminished in power or limited in scope, and he was free to retain or reject the blessings he enjoyed. But if he would remain in possession of them he must be honest enough and humble enough—for humility is but honesty and truth—to recognize that they were the free, spontaneous gift of God, and that he was but the handiwork of his Maker. His endowments of nature and prerogatives of grace were so many and so transcending that unless he abided in humility there was danger of his losing sight of the fact that he owed them all to another. He was like what we hear of the scions of great houses, who, coming by birth into the heritage of abundant wealth, exceptional privileges and historic and honored name, fail to keep in mind that the vast advantages they enjoy and the eminence and distinction that give luster to their blood, are not due to their own merits, but to the talents, virtues and splendid achievements of great ancestors. God put Adam on trial, as He had done the angels. He put his humility to the proof. He gave him an opportunity to show himself worthy his inheritance and manifold benedictions. He exacted but a nominal acknowledgment, by which He reserved His right. His very generosity and goodness, which should have filled the heart of Adam with an unceasing song of praise and thanksgiving, and an abiding memory of his surpassing privileges, seemed, if I may use the word, a temptation to his weakness, in spite of the many stays and supports by which his will was steadied and strengthened. Forgetting his lowly estate and unmindful of his blessings, he wantonly transgressed the light command that had been laid upon him as a test of his fidelity and gratitude. And so man's first sin was committed, and the human race, in its head, was cut off from the friendship of God and cast out from an inheritance of countless benedictions. Original justice was forfeited, and to it as its opposite, succeeded original sin, which thereby became the heritage of all mankind. The transgression of the law in Adam was our sin. We are not, indeed, guilty of Adam's actual and personal sin, since our wills had no part in its commission; nor can original sin in Adam's descendants be called sin in the strict and rigorous sense of that word. These terms denote the state to which Adam's sin reduced his children. The act by which sin was committed is one thing; but the state to which man is reduced by the commission of that sin is quite another. The one was transitory in character; the other is permanent, and man is rightly called a sinner as long as he abides in a state which is the consequence of sin. Adam, by his act of disobedience, turned from God and forfeited his supernatural prerogative of sanctifying grace, and his posterity in consequence is born into the state of deprivation or original sin, which was the penalty of his offense. Excepting then the Blessed Virgin, who by special privilege, and because of her high office, had the fullness of grace from the first moment of her existence, all the children of Adam are under the disability of his transgression. He was the head of the human family,

Adam on Trial.

and in him was contained the whole human race. This is the meaning of St. Paul when he says that one man's offense wrought the condemnation of all. And again: "As by one man sin entered into the world, and by sin death, so death passed upon all mankind, in whom all have sinned." Man, as has been said, had three perfections—his natural perfection as man, his supernatural perfection of sanctifying grace, and his preternatural perfection of immunity from concupiscence, from bodily ills and death. The last two were lost. In concupiscence and the conflicting laws of the higher and lower nature man still bears about him the memorial and the consequences of the primal sin. Adam, by that one act of disobedience, and in him his entire posterity, fell from his high eminence to the level and condition of the natural man. Nay, more, his intellectual powers became enfeebled and his will infirm once the elevating influence and co-operation of a diviner and higher life no longer illuminated and sustained them. In a word, he was stripped of his pre-eminent privileges and disinherited of the promises of his Father. He had committed an act of treason, and through it wrought our spiritual attainder.

Forfeit of the
Supernatural
Life.

Man having forfeited the supernatural life, it was impossible for him by his own efforts to again enter upon it. It was simply beyond his powers. His condition was one of deprivation of what was not a part of his nature, to which as man he had no right or claim, and which he could not regain by any power of his own. Yet it must not be supposed that man's nature was by such loss corrupted or poisoned in its root. His intellect was still intact in all its natural powers, though less luminous, less penetrating and more liable to error because of the absence or the supernatural light that had been put out in the soul. His will was vacillating and unsteady, yet free and potent to choose between right and wrong, good and evil. The will was not, as one of the reformers asserted, a dumb beast, the slave and sport of any rider, malicious or benevolent, who might leap into the saddle. Neither was man's nature essentially vitiated or changed, so that from generous wine it became acid vinegar, as another reformer put it. The effect of original sin was simply the deprivation of God's grace and the consequences which such deprivation implied. He possessed, through the free gift of God, what was above his nature and beyond its limits, what conferred upon him supernatural dignity and eminence, and all this he lost by original sin. He was incapable, in his fallen state, of making reparation for his offense or of recovering sanctifying grace. God might have left man in this condition of exile with the evidences and tokens upon him of high lineage and noble descent, yet disinherited and stripped of his supernatural gifts and with only the hope of such reward as his natural virtues might merit. But in His great mercy, which is beyond bound or measure, God restored to him his forfeited privileges, and gave him the means of again living a supernatural life and of entering into the eternal inheritance for which such life is a preparation. "His exceeding charity," says St. Paul, "wherewith He loved us when we were dead in sin, hath quickened us together in

christ, by whose grace you are saved." Again, God could have waived His right to a satisfaction involving the death of His Divine Son, but His He did not see fit to do. In His Infinite wisdom He required an atonement adequate to the offense committed, and this could be made only by one equal in dignity to Himself. The distance between God and man is simply infinite. To bring together these two extremes, evered by sin, in the bonds of love; to devise a method of atonement by which finite man should offer adequate reparation for sin to an infinite God, was a work worthy of Divine wisdom, omnipotence and love. And this is precisely what was accomplished in the Incarnation of the Son of God. Heaven and earth touched, "mercy and truth met, justice and peace kissed;" God and man were linked together in the bonds of indissoluble union. The divine nature assumed the human in all its plentitude and powers, and of these two natures by a mysterious union, analogous to that which exists between body and soul, and technically called by theologians hypostatic, resulted the one personality of Christ, the acts of whose human nature had an infinite worth, inasmuch as they were the acts of a Person who was God. The sufferings and blood of Christ, though only His human nature suffered, had a divine value, because the acts take on the character of the Person, and the Person who suffered was divine. By this mystery of love the right of man to enter again into his forfeited inheritance was purchased. In Christ the heavenly harmony of our nature was restored. As He was the fullness of revelation, being, as St. John says, "the Word made flesh," so was He the pattern Man. He was the New Adam. In Him the race of man was born again, and through Him men, one by one, may gain the prerogatives of grace and friendship of which Adam was stripped. I say, "one by one," for the fruits of Christ's redémption have to be applied to men individually, internally communicated to the soul and made one's own. As Adam, had he remained faithful, would have transmitted to his posterity individually his preternatural and supernatural prerogatives and blessings, so also Christ, the Second Adam and our Spiritual Head, by an economy established by Himself, confers spiritual sonship and supernatural life in men, one by one. The grace of redemption is the fountain of life eternal, of which every man may freely drink if he will, but no man's will is constrained, and the divine bounty is forced on no one. And this supernatural life of grace is, I repeat, literally made one's own, and is an inherent and an intrinsic quality of the soul, constituting it in the image of God and restoring in it the divine likeness and the harmony and beauty of heaven. Men must be born into this mysterious and higher life. Unless a man be born again of water and the Holy Ghost he cannot enter into the kingdom of God," are the words of Christ Himself laying down the condition of its attainment. To share the fruits of redemption, then, man must have a new birth through water and the Holy Ghost, in fact, if possible, but if not, at least in will and desire; and if a new birth then a new life, and therefore new capacities and powers, new hopes and aspirations, new instincts and cravings. The

Personality
of Christ.

life into which man enters by this mysterious and heavenly birth is the life of the spirit of which St. Paul tells us so much, and hence his whole being is spiritualized and lifted to a supernatural plane. His soul is cleansed of all sin; his intellect acquires a clearer and a larger knowledge and a surer and steadier grasp of truth; his will is more firm and stable; his heart is purified; his affections and emotions are chastened; and, if true to his privileges and to himself, he lives verily in an atmosphere of truth, strength, purity and peace.

The grace of God is around about us all. It encompasses us as an atmosphere. It is as warm as the sun and as luminous as light. The universe is a reflection of the presence of God. Every man born into the world has the natural law of God written in his heart and speaking a language of warning and menace in his conscience. The reason rightly exercised, can read the presence of God in the works of His hand, so that every soul has an illumination through reason and conscience and the visible universe, revealing the existence of an overruling Providence. Moreover, the Holy Ghost speaks without ceasing in the soul of every man born into the world, leading him to know God and to believe in Him, to love Him and to serve Him. But all who are saved must accept the blessing with the full and perfect freedom of their own will. Grace is ready at hand to fill the reason with light and the will with trust and the heart with love, and to bear man up among the wearing trials and harassing warfare of life; but grace will not force man's will or constrain his freedom. The free use of such graces, together with the grace of prayer, is never denied or impossible to any man, so that there is no soul who does not receive sufficient grace to be saved if he is docile to the voice of conscience and obedient to the suggestions of the Holy Ghost. And as each new light conveys a new truth to the soul it carries with it an added responsibility and a momentous obligation to follow whither the Holy Spirit leadeth.

These graces, which are given to all men, do not, however, properly constitute man in the supernatural life. What may be called the specific form and efficient cause of such life, and its sustaining principle, is sanctifying grace; and this, except in special cases in which God deals with souls in ways secret from us, is conveyed to man through the sacraments or sacred rites established by Christ Himself. Christ, of His own free will and divine condescension, wrought the redemption of the human race, and He is, therefore, free to convey its fruits to man in any way He in His wisdom sees fit. The primary and sovereign rule of belief and practice in all things pertaining to the economy of God with man is, the Catholic holds, the will of Christ, and not what seems fitting, or best, or most reasonable to us. The will of Christ, once it is known, must be the supreme rule and guide. Hence, relying on the words of Christ and His apostles, and on the living voice and universal and unbroken tradition of the church from the beginning, the Catholic says that Christ instituted certain specific rites, now called sacraments, as means and instruments to convey the

Free Will the
Will of Christ.



fruits of redemption to the soul; that the initial sacrament, by which the supernatural life is born in man, is baptism; and that this life is nourished, increased and perfected by the indwelling of the Holy Ghost in the soul, by the generosity of our own hearts and wills, and by the graces conveyed through the other six sacraments and the aids they supply, according to the dispositions, the needs and the conditions of men and of society. Through this supernatural gift man takes on a new nature and begins a new life. The theological virtues of faith, hope and charity are infused into his soul. The effect of these virtues is analogous to what takes place in man by a repetition of acts. Man acquires skill of hand and eye, facility and precision in any art or handicraft, by constant and assiduous practice, so that what was once difficult and irksome comes to be done with ease and pleasure. It is a second nature, just as one writes and speaks correctly though he takes no thought of the laws which govern the arrangement and construction of language. Something analogous takes place in the soul into which the virtues of faith, hope and charity have been infused by baptism. They give the mind a supernatural bent, a love of Divine truth, a realization of the objects of faith, a ready acceptance of revelation and the commandments of God, a firm hope in His promises, a manly yet childlike and ardent affection for the person of Christ and His blessed mother, and a zeal for all that concerns His glory and the honor of His name. When the innocence and beauty of the Divine life conferred in baptism have never been lost or extinguished by mortal sin and rarely sullied by deliberate venial faults—a privilege granted to the fidelity of some saints—in such a soul there is an approach to the peace and harmony that reigned in the soul of Adam before his fall. Reason, illuminated by faith, goes before the will as a light in its path; the will is docile and obedient to the inspirations of the Holy Ghost; an atmosphere of grace pervades the soul, and concupiscence and the lower passions are dominated by its presence; gladness inundates the heart and the conscience enjoys a peace that is not of this world.

But this life, so precious and so full of promise, so elevating, ennobling and refining, giving so luminous an interpretation of man and his surroundings, and leading on to life eternal, may be enfeebled by neglect of its privileges and wholly lost by mortal sin. Sin and sanctifying grace are as opposite as light and darkness. The presence of sin is the extinction of the spiritual life. In the moment mortal sin enters the soul through deliberate consent of the will the indwelling Spirit of God and sanctifying grace depart, and the soul is spiritually dead. The treasure of great price thus bartered for some bauble of lust or pride, by a merciful and gracious dispensation of Christ, may be restored through an act of perfect love of God or through divinely inspired sorrow and the grace of the sacrament of penance. For one guilty of sin committed after baptism the sacrament of penance does precisely what baptism does for one yet in original sin; in this sense, that it restores and renewes the supernatural life in a soul that is spiritually dead.

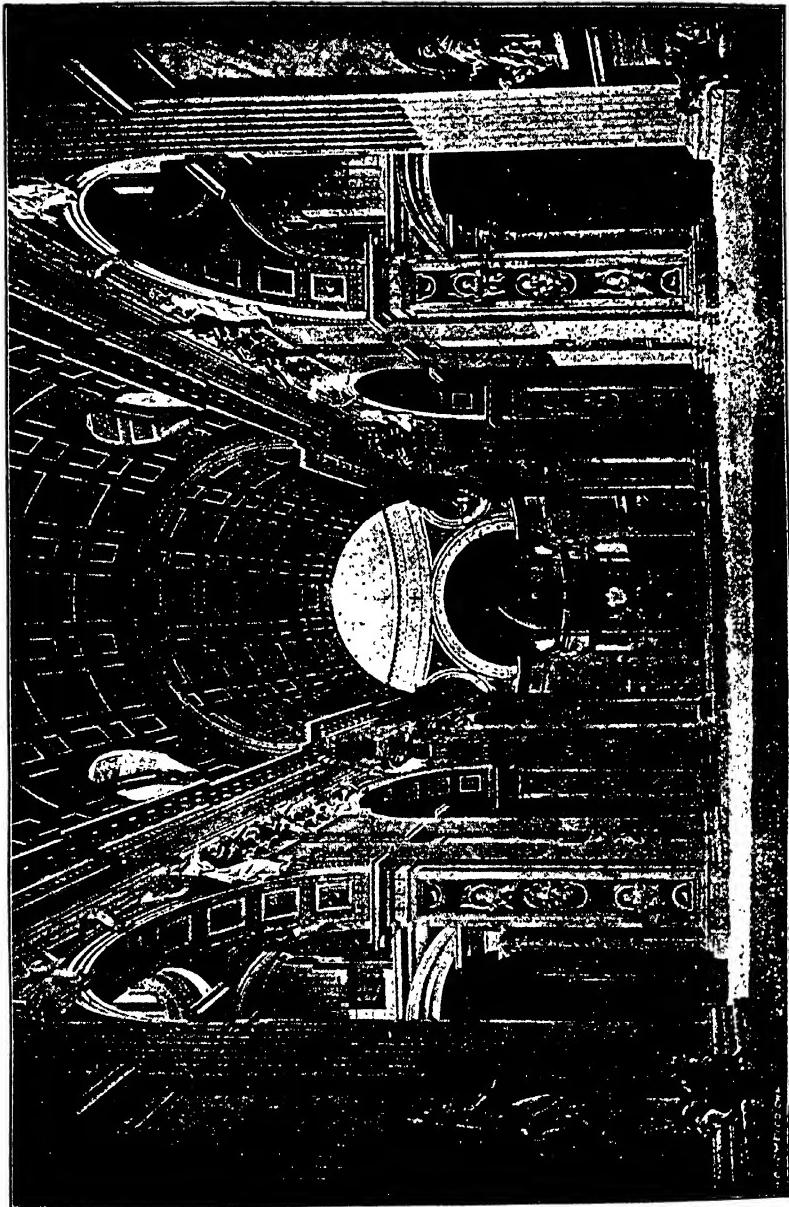
A First Principle.

It is clear, then, that the Catholic idea of man is this: That he is instinctively supernatural in his capacities and powers, his aptitudes and cravings, his aspirations and aims, and that he was so constituted from the beginning; that no created object can fill the void of his heart or still the cry of his soul; that he cannot work out his evident destiny, or accomplish the purpose of his creation without being grafted into the Spiritual Vine, which is Christ, and drawing from it the sap and the sustenance of his spiritual existence. To the Catholic the supernatural is the true and only adequate interpretation of man's life; to him thoughts, words and actions have a supernatural and momentous significance, the knowledge and will of the agent being the measure of their malice or merit. To him they have no real value for eternal life unless they are in conformity with the law of God, luminous in his intellect, written in his heart and articulate in his conscience. His whole being is encompassed by the supernatural and by a sense of responsibility to his Creator and God. He believes that the intellect, if not taught of God, through the living and magisterial voice of the church, the pillar and ground of the truth, will cease to be a light and a guide to the will, and being once perverted will be the cause and source of countless errors of judgment and practical life. To him Divine truth and a Divinely appointed teacher are a first principle, and the most extravagant and illogical aberration of the human mind is this: That whereas in art, in business and in all the practical concerns of life man is guided by the application of scientific and fixed principles to practical pursuits and ends, in religion alone, by which man professes to know God and serve Him and to order his whole being according to His law, he refuses to accept its Divine Author as a teacher, to submit his intellect to the immutable principles of revealed truth, or to give God the homage and service of his highest and most Godlike endowment. He professes to repudiate dogma or the eternal principles of religion and Divine truth, upon which all morals must in the last analysis necessarily be based; for without God as a lawgiver there is no power to constrain the conscience of man, and, if not, then neither is there moral law nor sanction for human conduct. This, as I said, is to the Catholic the most irrational and illogical aberration of the human mind. As well might an architect, inspired by a benevolent purpose to benefit his fellowmen, and with the best intention to carry his purpose into execution, design Brooklyn bridge without a knowledge of the principles of mathematics; or a mechanic, impelled by motives equally laudable, build the majestic structure without adhering to the plans and specifications laid down for his guidance. To the Catholic, the acceptance of God as a Divine teacher, and a belief in His revelation, lie at the basis of religion and are the beginning of all justification. Faith, and the truths it contains as proposed by the church, the custodian of Divine truth and its living voice and infallible interpreter, and exact, precise, dogmatic faith, a living, active, energetic and practical faith, pervades his whole being and influences and gives character to his least, as well as his most, significant action. And next, as a con-

sequence of faith and the body of truth it contains, come the commandments of God, or those rules of conduct which guide and direct him in justice and truth, and in his manifold duties and varied relations to God and man. And then, to follow the logical order, comes grace, in which every man born into this world lives and moves; which encompasses him as an atmosphere; which God gives in amplest measure to every man who sincerely wishes to be converted and live; which is an antecedent condition to the supernatural life, its beginning, its cause, its sustaining principle and its perfection, and which unites man to God as a child to his Eternal Father by a bond as intimate as is possible between the Creator and His creature. By this rule, says the Catholic, shall man live; by this shall he be judged.

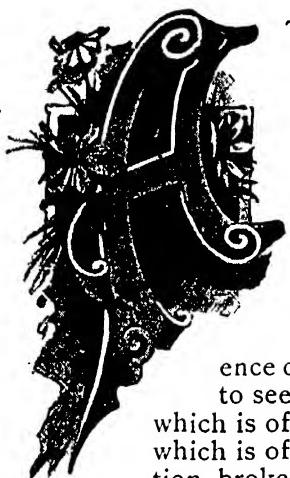


Interior of St. Peter's Cathedral, Rome.



The Ultimate Religion.

Paper by BISHOP JOHN J. KEANE, of Washington, D. C.



T he close of our Parliament of Religions it is our duty to look back and see what it has taught us, to look forward and see to what it points.

These days will always be to us a memory of sweetness. Sweet, indeed, it has been for God's long-separated children to meet at last, for those whom the haps and mishaps of human life have put so far apart, and whom the foolishness of the human heart has so often arrayed in hostility, here to clasp hands in friendship and in brotherhood, in the presence of the blessed and loving Father of us all, sweet to see and feel that it is an awful wrong for religion which is of the God of Love, to inspire animosity, hatred, which is of the evil one; sweet to tie again bonds of affection, broken since the days of Babel, and to taste "how good and how sweet a thing it is for brethren to live in unity."

In the first place, while listening to utterances which we could not but approve and applaud, though coming from sources so diverse, we have had practical, experimental evidence of the old saying that there is truth in all religions. And the reason is manifest. It is because the human family started from unity; from one divided treasury of primitive truth, and when the separations and wanderings came they carried with them what they could of the treasure. No wonder that we all recognize the common possession of the olden truth when we come together at last. And as it is with the long-divided children of the family of Noah, so also it is with the too long separated children of the church of Christ.

Then we have heard repeated and multifarious, yet concordant definitions of what religion really is. Viewed in all its aspects, we have seen how true is the old definition that religion means the union of man with God. This, we have seen, is the great goal toward which all aim, whether walking in the fullness of the light or groping in the dimness of the twilight.

Brotherhood

The Human Family a Unit

And, therefore, we have seen how true it is that religion is a reality back of all religions. Religions are orderly or disorderly systems for the attainment of that great end, the union of man with God. Any system not having that for its aim may be a philosophy, but cannot be a religion.

And, therefore, again, we have clearly recognized that religion, in itself and in the system for its attainment, necessarily implies two sides, two constitutive elements—the human and the divine, man's side to God's side, in the union and in the way or means to it. The human side of it, the craving, the need, the aspiration, is, as here testified, universal among men. And this is a demonstration that the Author of our nature is not wanting as to His side; that the essential religiousness of man is not a meaningless freak of nature; that the craving is not a Tantalus in man's heart meant only for his delusion and torture. This parliament has thus been a weighty blow to atheism, to deism, to antagonism, to naturalism, to mere humanism. While the utterances of these various philosophies have been listened to with courteous patience, and charity, yet its whole meaning and has been to the contrary; the whole drift of its practical conclusion has been that man and the world never could, and in the nature of things never can, do without God; and so it is a blessing.

Religion has Two Sides.

From this standpoint, therefore, on which our feet are so plainly and firmly planted by this parliament, we look forward and ask, Has religion a future, and what is that future to be like? Again in the facts which we have been studying during these seventeen days we find the data to guide us to the answer.

Cannot Do Without God.

Here we have heard the voice of all the nations, yea, and of all the ages, certifying that the human intellect must have the great First Cause and Last End as the alpha and omega of its thinking; that there can be no philosophy of things without God.

Here we have heard the cry of the human heart all the world over that, without God, life would not be worth living.

Here we have heard the verdict of human society in all its ranks and conditions, the verdict of those who have most intelligently and most disinterestedly studied the problem of the improvement of human conditions, that only the wisdom and power of religion can solve the mighty social problems of the future, and that, in proportion as the world advances toward the perfection of self-government, the need of religion, as a balance-power in every human life, and in the relations of man with man and of nation with nation, becomes more and more imperative.

Next we must ask, Shall the future tendency of religion be to greater unity, or to greater diversity?

This parliament has brought out in clear light the old familiar truth that religion has a twofold aim: the improvement of the individual and, through that, the improvement of society and of the race; that it must, therefore, have in its system of organization and its methods of action a twofold tendency and plan; on the one side to what might

be called religious individualism; on the other side what may be termed religious socialism or solidarity; on the one side, adequate provision for the dealings of God with the individual soul; on the other, provision for the order, the harmony, the unity, which is always a characteristic of the works of God, and which is equally the aim of wisdom in human things, for "Order is heaven's first law."

The parliament has also shown, that if it may be truly alleged that there have been times when solidarity pressed too heavily on individualism, at present the tendency is to an extreme of individualism threatening to fill the world more and more with religious confusion and distract the minds of men with religious contradictions.

But on what basis, what method, is religious unity to be attained or approached? Is it to be by a process of elimination, or by a process of synthesis? Is it to be by laying aside all disputed elements, no matter how manifestly true and beautiful and useful, so as to reach at last the simplest form of religious assertion, the protoplasm of the religious organism? Or, on the contrary, is it to be by the acceptance of all that is manifestly true, and good, and useful, of all that is manifestly from the heart of God as well as from the heart of humanity, so as to attain to the developed and perfected organism of religion? To answer this momentous question wisely, let us glance at analogies.

How to At-tain to Reli-gious Unity.

First, in regard to human knowledge, we are, and must be, willing to go down to the level of uninformed or imperfectly informed minds, not, however, to make that the intellectual level of all, but in order that from that low level we may lead up to the higher and higher levels which knowledge has reached. In like manner, as to civilization, we are willing to meet the barbarian or the savage on his own low level, not in order to assimilate our condition to his, but in order to lead him up to better conditions. So, also, in scientific research, we go down to the study of the protoplasm and of the cell, but only in order that we may trace the process of differentiation, of accretion, of development by which higher and higher forms of organization lead to the highest.

In the light, therefore, of all the facts here placed before us, let us ask to what result gradual development will lead us?

In the first place, this comparison of all the principal religions of the world has demonstrated that the only worthy and admissible idea of God is that of monotheism. It has shown that polytheism in all its forms is only a rude degeneration. It has proved that pantheism in all its modifications, obliterating as it does the personality both of God and of man, is no religion at all, and therefore inadmissible as such; that it cannot even be admitted as a philosophy, since its very first postulates are metaphysical contradictions. Hence, the basis of all religion is the belief in the one living God.

Monotheism
the Only Pos-sible View of
God.

Next, this parliament has shown that humanity repudiates the gods of the Epicureans, who were so taken up with their own enjoyment that they had no thought for poor man, and nothing to say to him for his instruction, and no care to bestow on him for his welfare.

It has shown that the god of agnosticism is only the god of the Epicureans dressed up in modern garb, and that he cares nothing for humanity, but leaves it in the dark; humanity cares nothing for him and is willing to leave him to his unknowableness. As the first step in the solid assent of the true religion is belief in the one living God, so the second must be the belief that the great Father has taught His children what they need to know and what they need to be in order to attain their destiny; that is, belief in divine revelation.

Again the parliament has shown that all the attempts of the tribes of earth to recall and set forth God's teaching, all their endeavors to tell of the means provided by the Almighty God for uniting man with Himself, logically and historically lead up to and culminate in Jesus Christ. The world, longing for the truth, points to Him who brings its fullness. The world's sad wail over the wretchedness of sin points not to despairing escape from the thralls of humanity—a promise of escape which is only an impossibility and a delusion—but to humanity's cleansing and uplifting and restoration in His redemption. The world's craving for union with the divine finds its archetypal glorious realization in His incarnation; and to a share in that wondrous union all are called as branches of the mystical vine, members of the mystical body, which lifts humanity above its natural state and pours into it the life of love.

Therefore does the verdict of the ages proclaim in the words of the apostle of the Gentiles, who knew Him and knew all the rest: "Other foundation can no man lay but that which God hath laid, which is Christ Jesus." As long as God is God, and man is man, Jesus Christ is the center of religion forever.

But, still further, we have seen that Jesus Christ is not a myth, not a symbol, but a personal reality. He is not a vague, shadowy personality, leaving only a dim, vague, mystical impression behind him; He is a clear and definite personality, with a clear and definite teaching as to truth, clear and definite command as to duty, clear and definite ordaining as to the means by which God's life is imparted to man, and by which man receives it, corresponds to it, and advances toward perfection.

The wondrous message He sent "to every creature," proclaiming as it had never been proclaimed before the value and the rights of each individual soul, the sublimest individualism the world had ever heard of. And then, with the heavenly balance and equilibrium which brings all individualities into order and harmony and unity, He calls all to be sheep of one fold, branches of one vine, members of one body, in which all, while members of the head, are also "members one of another," in which is the fulfillment of His own sublime prayer and prophecy: "That all may be one, as Thou, Father, in Me, and I in Thee, that they also may be one in Us, that they may be made perfect in one."

Thus He makes His church a perfect society, both human and divine; on its human side, the most perfect multiplicity in unity, and

Christianity
the Only True
Religion.

Jesus Christ
a Personal Re-
ality.

unity in multiplicity, the most perfect socialism and solidarity that the world could ever know; on its divine side, the instrumentality devised by the Saviour of the world for imparting, maintaining and perfecting the action of the divine life in each soul; in its entirety, "the body of Christ," as the apostle declares it, a body, a vine, both divine and human, a living organism, imparting the life of God to humanity. This is the way in which the church of Christ is presented to us by the apostles and by our Lord Himself. It is a concrete individuality, as distinct and unmistakable as Himself. It is no mere aggregation, no mere coöperation or confederation of distinct bodies; it is an organic unity, it is the body of Christ, our means of being engrafted in Him and sharing in His life.

The Church
Human and
Divine.

This is unmistakably His provision for the sanctification of the world; will anyone venture to devise a substitute for it? Will anyone, in the face of this clear and imperative teaching of our Lord, assert that any separated branch may choose to live apart by itself, or that any aggregation of separated branches may do instead of the organic duty of the vine, of the body?

Men of impetuous earnestness have embodied good and noble ideas in separate organizations of their own. They were right in the ideas; they were wrong in the separation. On the human side of the church of Christ, as there will always be, as there always has been, room for improvement; room for the elimination of human evils, since our Lord has given no promise of human impeccability; room for the admission and application of every human excellence, room for the employment and the ordering of every human energy in every work that is for God's glory and man's welfare; room, not only for individual twigs, but for strong, majestic branches and limbs innumerable; but all in the organic unity of the one vine, the one body. For, on the divine side, there can be "no change nor shadow of alteration," and the living organism of the vine, of the body must ever maintain its individual identity, just as a living human being, though ever subject to life's vicissitudes, is ever the same identical self.

Jesus Christ is the ultimate center of religion. He has declared that His one organic church is equally ultimate. Because I believe Him, here must be my stand forever.



W.B. CONNEY CO. CHICAGO

Rev. John Z. Torgersen, Chicago,
(Member General Committee.)

The End of the Parliament.



FTER eighteen days, on the evening of September 27th, both the great halls, Washington and Columbus, were thronged. "Lead Kindly Light" was sung, and then the various speakers were introduced. The best portions of their addresses here follow. President Bonney presided.

The Rev. Dr. Momerie, Church of England, London, after affirming that the parliament was greater than the exposition, said: "Here on the platform have sat as brethren the representatives of churches and sects which during by-gone centuries hated and cursed one another, and scarcely a word has fallen from any of us which could possibly give offense. If occasionally the old Adam did show itself, if occasionally something was said which had been better left unsaid, no harm was done. It only served to kindle into a flame of general and universal enthusiasm your brotherly love. It seemed an impossibility, but here in Chicago the impossible has been realized. You have shown that you do not believe in impossibilities. It could not have been realized but for you. It could not have been realized without your sympathy and your enthusiasm."

"Citizens of Chicago, I congratulate you. If you show yourselves in other things as great as you have shown yourselves in regard to this parliament of religions, most assuredly the time will come when Chicago will be the first city in America, the first city in the world."

Protup Chunder Mozoomdar, the eastern Indian leader of the Brahmo-Somaj: "The kingdom of heaven is, to my mind, a vast concentric circle with various circumferences of doctrines, authorities and organizations from outer to inner, from inner to inner still, until heaven and earth become one. The outermost circle is belief in God and the love of man. In the tolerance, kindness, good will, patience and wisdom which has distinguished the work of this parliament, that outermost circle of the kingdom of heaven has been described. We have influenced vast numbers of men and women of all opinions, and the

Influence of
the Parliament

influence will spread and spread. So many human unities drawn within the magnetic circle of spiritual sympathy cannot but influence and widen the various denominations to which they belong. In the course of time those inner circles must widen also till the love of man and the love of God are perfected in one church, one God, one salvation."

Prince Wol-

sky. Prince Serge Wolkonsky, of Russia: "Should this congress have no other result than to teach us to judge our fellowman by his individual value, and not by the political opinions he may have of his country, I will express my gratitude to the congress not only in the name of those, your brothers, who are my countrymen, but in the name of those, our brothers, whom we so often revile because the political traditions of their country refuse the recognition of home rule; in the name of those of our fellowmen whose motherland stands on the neck of India; in the name of those, our brothers, whom we so often blame only because the government of their countries send rapacious armies on the western, southern and eastern coasts of Africa. I will express my gratitude to the congress in the name of those, my brothers, whom we often judge so wrongly because of the cruel treatment their government inflicts upon the children of the Chinese race.

"I will congratulate the congress in the name of the whole world if those who have been here have learned that as long as politics and politicians exist there is no happiness possible on earth. I will congratulate the congress in the name of the whole humanity if those who have attended its sessions have realized that it is a crime to be astonished when we see that another human being is a man like ourselves."

K. Hirai, Buddhist: "You are the pioneers in human history. You have achieved an assembly of the world's religions, and we believe your next step will be toward the ideal goal of this parliament, the realization of international justice. We, ourselves, desire to witness its fulfillment in our lifetime and to greet you again with our utmost cheers and deepest admiration.

"By your kind hospitality we have forgotten that we are strangers, and we are very much attached to this city. To leave here makes us feel as if we were parting with our own sisters and brothers. When we think of our homeward journey we cannot help shedding tears. Farewell, ladies and gentlemen. The cold Winter is coming on and we earnestly wish that you may be in your good health. Farewell."

Pung Quang
Yu.

Pung Quang Yu, Chinese Confucian. His address was read by Dr. J. H. Barrows, after reading which, he said: "This address, as has been prophesied, will wipe the infamous Geary law off the statute books." Quang Yu wrote: "It is unnecessary for me to touch upon the existing relations between the government of China and that of the United States. There is no doubt that the Chinese minister at Washington and the honorable Secretary of State are well able to deal with every question arising between the two countries, in a manner satisfactory and honorable to both."

"As I am a delegate to the religious congresses, I cannot but fel-

that all religious people are my friends. I have a favor to ask of all the religious people of America, that they will treat hereafter all my countrymen just as they have treated me. I shall be a hundred times more grateful to them for the kind treatment of my countrymen, than of me. I am sure that the Americans in China receive just such considerate treatment from the cultured people of China as I have received from you

"The majority of my countrymen in this country are honest and law-abiding. Christ teaches us that it is not enough to love one's brethren only. I am sure that all religious people will not think this request too extravagant. It is my sincere hope that no national differences will ever interrupt the friendly relations between the two governments, and that the two peoples will equally enjoy the protection and blessing of heaven. I intend to leave this country shortly. I shall take great pleasure in reporting to my government the proceedings of this parliament upon my return. With this I desire to bid all my friends farewell."

The Right Rev. R. Shibata, Japan, high priest of the Shinto sect: "This parliament of religion is the most remarkable event in history, and it is the first honor in my life to have the privilege of appearing before you to pour out my humble idea, which was so well accepted by you all. You like me, but I think it is not the mortal Shibata you like, but you like the immortal idea of universal fraternity and brotherhood."

R. Shibata.

"And I thank you to let me speak to you about the relations existing between your country and our own Japan, that country which was so sound asleep until a few years ago. Japan used to be regarded as a glorious sunrising land, but had it not been for Commodore Perry we might have been shut out from all the light of the material civilization of the present century. He, the kind-hearted representative of the United States of America, was the peaceful yet motive power which aroused Japan and placed her among the great nations of the earth. It was owing to him that we have advanced to our present condition of material, literary and political civilization. Japan is separated from America by an ocean five thousand miles in width, which the Japanese only a few years ago regarded as a great mysterious expanse. We cross over this ocean today and in a few days regard America as our nearest nation and Americans as our best neighbors.

"What I wish to do is to assist you in carrying out the plan of forming the universal brotherhood under the one roof of truth. You know unity is power. I, who cannot speak any language but Japanese, may help you in crowning that grand project with success. To come here I had many obstacles to overcome, many struggles to make. You must not think I represent all Shintoism. I represent only my own Shinto sect. But who under the sun dare to except to the universal brotherhood, who dare to destroy universal fraternity? So long as the sun and moon continue to shine all friends of truth must be willing to fight courageously for this great principle.

"I do not know that I shall have the honor of seeing you again in this life, but our souls have been so pleasantly united here that I hope they may again be united in the life hereafter. Now I pray that the eight million deities protecting the beautiful cherry-tree country of Japan may protect you and your government forever, and with this I bid you a most hearty good-by."

The Rev. George T. Candlin, Methodist missionary to China:
 George T. Candlin. "Suffer one final word of counsel, unfit as I am to give it: 'Be not disobedient unto the heavenly vision.' A very good missionary friend, one of the oldest missionaries in China, but trained in narrower ideas, has been much exercised about this parliament; he could not understand it, this motley gathering of so many religious tongues, but while he was half inclined to ascribe it to the folly of men, he devoutly believed it might be overruled by the wisdom of God. He remembered 'the Parthians, and Medes, and Elamites, and dwellers in Mesopotamia,' and what a marvel, said he, if the Spirit of God should descend as He did on that ancient gathering and make it a latter-day Pentecost. I am bound to say he thought that was the last thing we should be prepared for.

"But who shall say that spirit has not been out-poured? We see not the cloven tongues, we hear not the rushing of mighty winds; our accompaniments are the puffing noise of locomotives, but on your beaming countenances and in your eager eyes, yes, and in pearly tears which held no bitterness, I have seen, methinks, the tokens of His presence. Are our hearts afire with love to man; are our zeal and courage equal to our light; are we afraid of nothing in this holy cause? Then this is Pentecost and behind is the conversion of the world."

H. Dharmapala, Ceylon, Buddhist: "This congress of religions Dharmapala. has achieved a stupendous work in bringing before you the representatives of the religions and philosophies of the East. The committee on religious congresses has realized the Utopian idea of the poet and the visionary. By the wonderful genius of two men, Mr. Bonney and Dr. Barrows, a beacon of light has been erected on the platform of the Chicago parliament of religions to guide the yearning souls after truth.

"I, on behalf of the 475,000,000 of my co-religionists, followers of the gentle Lord, Buddha Gautama, tender my affectionate regards to Dr. John Henry Barrows, a man of noble tolerance, of sweet disposition, whose equal I could hardly find.

"And you, my brothers and sisters, born in this land of freedom, you have learned from your brothers of the far East the presentations of the respective religious systems they follow. You have listened with commendable patience to the teachings of the all-merciful Buddha through his humble followers. During his earthly career of forty-five years he labored in emancipating the human mind from religious prejudices, and teaching a doctrine which has made Asia mild. By the patient and laborious researches of the men of science you are given to enjoy the fruits of a material civilization, but this

civilization by itself finds no praise at the hands of the great naturalists of the day.

"Learn to think without prejudice, to love all beings for love's sake, to express your convictions fearlessly, to lead a life of purity, and the sunlight of truth will illuminate you. If theology and dogma stand in your way in the search of truth put them aside. Be earnest and work out your own salvation with diligence, and the fruits of holiness will be yours."

Prince Momolu Masaquoi, Vey Territory, Africa. "Members and Delegates to the Parliament of Religions: Permit me to express my hearty thanks to the chairman of this congress for the honor conferred upon me personally by the privilege of representing Africa in this world's parliament of religions." Prince Masa-
quoi.

"There is an important relationship which Africa sustains to this particular gathering. Nearly nineteen hundred years ago, at the great dawn of Christian morning, we saw benighted Africa opening her doors to the infant Saviour, Jesus Christ, afterward the founder of one of the greatest religions man ever embraced, and the teacher of the highest and noblest sentiments ever taught, whose teaching has resulted in the presence of this magnificent audience."

"As I sat in this audience listening to the distinguished delegates and representatives in this assembly of learning, of philosophy, of systems of religions represented by scholarship and devout hearts, I wondered to myself, 'What shall the harvest be?'

"The very atmosphere seems pregnant with an indefinable, inexpressible something; something too solemn for human utterance, which I dare not express. Previous to this gathering the greatest enmity existed among the world's religions. Tonight—I dare not speak as one seeing visions or dreaming dreams—but this night it seems that the world's religions, instead of striking one against another, have come together in amicable deliberation and have created a more congenial spirit among themselves. May the coming together of these wise men result in the full realization of the general Fatherhood of God, the brotherhood of man, and the consecration of souls to the service of God."

The Rev. George Boardman, D. D., Philadelphia, Baptist: Dr. Boardman. "Fathers of the contemplative East, sons of the executive West; behold how pleasant it is for brethren to dwell together in unity. The New Jerusalem, the city of God, is descending, heaven, the phone; earth, the anti-phone, chanting the eternal hallelujah chorus."

Rabbi Emil Hirsch, Jewish, Chicago: "None could appreciate the possibilities of this parliament more deeply than we, the heirs of a past spanning the millennia and waiting with unbroken faith for the coming of the millennium. Millions of my co-religionists hoped that this convocation of the great synagogue would sound the deathknell of hatred and prejudice under which they suffer and have suffered these many years; and their hope has not been disappointed. From this place has blazed forth the fiery signal, telling the world as the

torches on Palestine's hills of old did the birth of a new month, as now of the dawn of the better day of a new love wide enough to embrace all the children of men.

"We, Jews, came to impart information and to get it. We have been richly rewarded for the small contribution we have made to the success of this ever memorable gathering. According to an old rabbinical injunction, friends should not part without some serious thought on some religious problem. We part and take hence all the deep thoughts here worded, and thus we may be sure that in us will come true the promise of the Talmud that wherever three come together to study God's law the divine Shekinah is resting upon them. Thus let me bid you Godspeed in the old Jewish salutation of peace."

Vivekananda.

Swami Vivekananda: "Much has been said on the common ground of religious unity. I am not going just now to venture my own theory. But if any one here hopes that this unity would come by the triumph of any one of these religions and the destruction of the others, to him I say, 'Brother, yours is an impossible hope.' Do I wish that the Christian would become Hindu? God forbid! Do I wish that the Hindu or the Buddhist would become Christian? God forbid!

"The seed is put in the ground, and earth and air and water are placed around it. Does the seed become the earth, or the air, or the water? No! It becomes a plant; it develops after the law of its own growth, assimilates the air, the earth, and the water—converts them into plant substance and grows a plant. 169578

"Similar is the case with religion. The Christian is not to become a Hindu or a Buddhist nor a Hindu or a Buddhist to become a Christian. But each must assimilate the others and yet preserve its individuality and grow according to its own law of growth.

"If the parliament of religions has shown anything to the world it is this, that it has proved to the world that holiness, purity and charity are not the exclusive possession of any one church in the world, and that every system has produced men and women of the most exalted character.

"In the face of this evidence if anybody dreams of the exclusive survival of his own and the destruction of the others, I pity him from the bottom of my heart, and point out to him that upon the banner of every religion would soon be written, in spite of their resistance, 'Help and not fight,' 'Assimilation, and not destruction,' 'Harmony, peace, and not dissension.'

Virchand
Gandhi.

Virchand A. Gandhi, India, of the Jain sect: "If you will only permit a heathen to deliver his message of peace and love, I shall only ask you to look at the multifarious ideas presented to you in a liberal spirit and not with superstition and bigotry, as the seven blind men did in the elephant story. Once upon a time, in a great city, an elephant was brought with a circus; and the people had never seen an elephant before. There were seven blind men in the city who longed to know what kind of an animal it was, so they went together to the place where the elephant was kept. One of them placed his hands on

the ears, the other on the legs, the third on the tail of the elephant, and so on. When they were asked by the people what kind of an animal the elephant was, one of the blind men said: 'Oh, to be sure, the elephant is like a big winnowing fan.' The other blind man said: 'No, my dear sir, you are wrong; the elephant is more like a big round post.' The third: 'By Jove, you are quite mistaken, it is like a tapering stick.' The rest of them also gave their different opinions. The proprietor of the circus, who happened to be there, stepped forward and said: 'My friends you are all mistaken, you have not examined the elephant from all sides. Had you done so you would not have taken one-sided views.'

"Brothers and sisters, I entreat you to hear the moral of this story and learn to examine the various religious systems from all standpoints."

Mrs. Charles Henrotin, vice-president of the woman's branch of the auxiliary, Chicago: "The place which woman has taken in the parliament of religions and in the denominational congresses is one of such great importance that it is entitled to careful attention.

"As day by day the parliament has presented the result of the preliminary work of two years, it may have appeared to you an easy thing to put into motion the forces of which this evening is the crowning achievement, but to bring about this result hundreds of men and women have labored. There are sixteen committees of women in the various departments represented in the parliament of religions and denominational congresses, with a total membership of 174.

"It is too soon to prognosticate woman's future in the churches. Hitherto she has been not the thinker, the formulator of creeds, but the silent worker. That day has passed. It remains for her to take her rightful position in the active government of the church, and to the question, if men will accord that position to her, my experience as that of the chairmen of the woman's committees warrants us in answering an emphatic yes. Her future in the western churches is in her own hands, and the men of the eastern churches will be emboldened by the example of the western to return to their country, and bid our sisters of those distant lands to go and do likewise.

"Woman has taken, literally, Christ's command to feed the hungry, and clothe the naked, heal the sick, and to minister unto those who are in need of such ministrations. As her influence and power increase so also will her zeal for good works. The experiment of an equal representation of men and woman in parliament of religions has been made, and that it has not been a failure, I think, can be proved by that part taken by the women who have had the honor of being called to participate in this great gathering."

The Rev. Frank Bristol, D. D. Dr. Bristol began his speech with the following quotation:

Dr. Frank
Bristol.

"Then let us pray, that come it may,
As come it will for a' that,
That man to man the world o'er,
Will brothers be and a' that."

"The thorough gentlemen of the world have spoken in this parliament of religions in support of religions that have made them thorough gentlemen. Tolerance, courtesy and brotherly love are the inevitable and convincing results of the world's nearness to God, the common Father.

Infinite good and only good will come from this parliament. To all who have come from afar we are profoundly and eternally indebted. Some of them represent civilizations that were old when Romulus was founding Rome, whose philosophies and songs were ripe in wisdom and rich in rhythm before Homer sang his Iliad to the Greeks, and they have enlarged our ideas of our common humanity. They have brought to us fragrant flowers from the gardens of eastern faiths, richer gems from the old mines of great philosophies, and we are richer tonight from their contributions of thought, and particularly from our contact with them in spirit.

"Never was there such a bright and hopeful day for our common humanity along the lines of tolerance and universal brotherhood. And we shall find that by the words that these visitors have brought to us and by the influence they have exerted, they will be richly rewarded in the consciousness of having contributed to the mighty movement which holds in itself the promise of one Faith, one Lord, one Father, one Brotherhood.

"A distinguished writer has said that it is always morn somewhere in the world. The time hastens when a greater thing will be said—'tis always morn everywhere in the world. The darkness has passed, the day is at hand, and with it will come the greater humanity, the universal brotherhood."

Jenkin Lloyd
Jones.

The Rev. Jenkin Lloyd Jones, Unitarian, Chicago: "It has often been said, and I have been among those who have been saying it, that we have been witnessing here in these last seventeen days what will not be given men now living again to see, but as these meetings have grown in power and accumulative spirit I have felt my doubts give way and I already see in vision the next parliament of religions more glorious and more hopeful than this. And I have sent my mind around the globe to find a fitting place for the next parliament. When I look upon these gentle brethren from Japan I have imagined that away out in the calms of the Pacific Ocean we may, in the city of Tokio, meet again in some great parliament, but I am not satisfied to stop in that half-way land, and so I have thought we must go further and meet in that great English dominion of India itself. At first I thought that Bombay might be a good place, or Calcutta a better place, but I have concluded to move that the next parliament of religions be held on the banks of the Ganges in the ancient city of Benares, where we can visit these brethren at their noblest headquarters. And when we go there we will do as they have done, leaving our heavy baggage behind, going in light marching order, carrying only the working principles that are applicable in all lands.

"Now, when shall that great parliament meet? It used to take

long time to get around the world, but I believe that we are ready here tonight to move that we will usher in the twentieth century with a great parliament of religions in Benares."

Pastor Fliedner, Spain: "From Spain, which discovered America, I tender a farewell greeting to those who have made America what it is today—to the sons and daughters of the Pilgrim fathers, who left their homes in England and Scotland, in Holland and Germany, and came to this country and here established liberty from the Atlantic Ocean to the Pacific shore—to them I say farewell. They brought liberty to America because they knew the fountain of liberty, even the liberator of mankind, the author of the brotherhood of man; yea, God manifest in the flesh, light of freedom shining into the darkness of slavery. Spain has been down-trodden for centuries by ecclesiastical and political oppression, but now it has regained liberty, and is rejoicing in this new liberty, and, therefore, it is free in that freedom with which Christ makes all men free. God bless free America. Adios!"

Pastor Fliedner

"The Rev. Augusta J. Chapin, D. D.: "The last seventeen days have seemed to many of us the fulfillment of a dream; nay, the fulfillment of a long cherished prophecy. The seers of ancient time foretold a day when there should be concord, something like what we have seen, among elements before-time discordant.

Rev. Augusta J. Chapin.

"We have heard of the Fatherhood of God, the brotherhood of man, and the solidarity of the human race until these great words and truths have penetrated our minds and sunken into our hearts as never before. They will henceforth have larger meaning. No one of us all but has been intellectually strengthened and spiritually uplifted.

"The last moments of the great parliament are passing. We who welcomed now speed the parting guests. We are glad you came, Oh wise men of the East, with your wise words, your large, tolerant spirit, and your gentle ways. We have been glad to sit at your feet and learn of you in these things. We are glad to have seen you face to face and we shall count you henceforth more than ever our friends and co-workers in the great things of religion."

Julia Ward Howe, Boston: "Dear friends, I wish I had brought you some great and supreme gift of wisdom. I have brought you a heart brimming with love and thankfulness for this crown of the ages, so blessed in itself and so full of a more blessed prophecy. But I did not expect to speak tonight. I will only give you two or three lines which very briefly relate a dream, a true dream that I had lately:

Julia Ward Howe.

"Before, I saw the hand divine
Outstretched for human weal,
Its judgments stern in righteousness,
Its mercy swift to heal;
And as I looked with hand to help
The golden net outspread,
To gather all we deem alive
And all we mourn as dead;

And as I mused a voice did say:
 "Ah, not a single mesh;
 This binds in harmony divine
 All spirit and all flesh."

Bishop Arnett. Bishop Arnett, of the African Methodist Episcopal church: "I have never seen so large a body of men meet together and discuss questions so vital with as little friction as I have seen during this parliament. The watchword has been toleration and fraternity, and shows what may or can be done when men assemble in the proper spirit.

"There was some apprehension on the part of some Christians as to the wisdom of a parliament of all the religions, but the result of this meeting vindicates the wisdom of such a gathering. It appears that the conception was a divine one rather than human, and the execution of the plan has been marvelous in its detail and in the harmony of its working, and reflects credit upon the chairman of the auxiliary, Mr. Bonney, and also on the Rev. J. H. Barrows—for there is no one who has attended these meetings but really believes that Christianity has lost nothing in the discussion or comparison, but stands today in a light unknown in the past. The ten commandments, the Sermon on the Mount and the golden rule have not been superseded by any that has been presented by the various teachers of religion and philosophy; but our mountains are just as high and our doctrines are just as pure as before our meeting, and every man and woman has been confirmed in the faith once delivered to the saints. I believe that it will do good not only to the dominant race; but to the race that I represent it is a Godsend, and from this meeting we believe will go forth a sentiment that will righten a great many of our wrongs and lighten up the dark places, and assist in giving us that which we are now denied—the common privileges of humanity; for we find that in this congress the majority of the people represented are of the darker races, which will teach the American people that color is not the standard of excellence or of degradation. But I trust that much good will come to all, and not only the Fatherhood of God be acknowledged, but the brotherhood of man."

Dr. Keane. The Rt. Rev. Dr. Keane, rector of the Catholic university, Washington, D. C.: "We leave here. We will go to our homes. We will go to the olden ways. Friends, will we not look back to this scene of union and weep because separation still continues. But will we not pray that there may have been planted here a seed that will grow to union world-wide and perfect? Oh friends, let us pray for this. It is better for us to be one. If it were not better for us to be one than to be divided our Lord and God would not have prayed to His Father that we might all be one as He and the Father are one. Oh, let us pray for unity, and taking up the glorious strains we have listened to tonight, let us morning, noon and night cry out: 'Lead, kindly Light; lead from all gloom; lead from all darkness; lead from all imperfect light of human opinion; lead to the fullness of the Light.'

"O glorious Prince of the King above! Lift up the gates! Take



away all barriers and all separations and let the King of Glory come to rule! He gave thanks to His Father that He was to be now glorified, and that the world was to be His kingdom. Oh, let us pray that that at last may be fulfilled. Lift up your gates, ye Prince. Let the King of Glory come in. Let Him take possession. Before Him may every human being bow. Woe to the man who would have an idea of his own, an ambition of his own, that he would put in the place of His royal supremacy! May He come. May He rule under His scepter of peace and love. May we all bow together, and may He reign forever and ever."

Mr. Bonney read a stanza from a poem by Mr. Joseph Cook:

"God in all faces shine,
So make Thou all men Thine,
Under one dome:
Face to face, soul to soul,
East to West, pole to pole,
As the great ages roll,
Be Thou our home!"

In his closing address Chairman John Henry Barrows, D. D., said:

Dr. Barrows

"The closing hour of this parliament is one of congratulation, of tender sorrow, of triumphant hopefulness. God has been better to us by far than our fears, and no one has more occasion for gratitude than your chairman, that he has been upheld and comforted by your cordial coöperation, by the prayers of a great host of God's noblest men and women, and by the consciousness of divine favor.

"Men of Asia and Europe, we have been made glad by your coming and have been made wiser. I am happy that you have enjoyed our hospitalities. While floating one evening over the illumined waters of the "white city," Mr. Dharmapala said, with that smile which has won our hearts, "All the joys of heaven are in Chicago," and Dr. Momerie, with a characteristic mingling of enthusiasm and skepticism, replied: "I wish I were sure that all the joys of Chicago are to be in heaven." But surely there will be a multitude there whom no man can number out of every kindred and people and tongue, and in that perpetual parliament on high the people of God will be satisfied.

"We have learned that truth is large and that there are more ways than one in God's providence by which men emerge out of darkness into the heavenly light. It was not along the line of any one sect or philosophy that Augustine and Origen, John Henry Newman and Dean Stanley, Jonathan Edwards and Channing, Henry Ward Beecher and Keshub Chunder Sen walked out into the light of the eternal. The great high wall of heaven is pierced by twelve portals, and we shall doubtless be surprised if we ever pass within those gates to find many there whom we did not expect to see. We certainly ought to cherish stronger hopes for those who are pure in deeds, even though living in the twilight of faith, than for selfish souls who rest down on a lifeless Christianity.

"I thank God for these friendships which we have knit with men and women beyond the sea, and I thank you for your sympathy and over generous appreciation and for the constant help you have furnished in the midst of my multiplied duties. Christian America sends her greetings through you to all mankind. We cherish a broadened sympathy, a higher respect, a truer tenderness to the children of our common Father in all lands; and, as the story of this parliament is read in the cloisters of Japan, by the rivers of southern Asia, amid the universities of Europe, and in the isles of all the seas, it is my prayer that non-Christian readers may in some measure discover what has been the source and strength of that faith in Divine Fatherhood and human brotherhood which, embodied in an Asiatic peasant who was the Son of God and made divinely potent through Him, is clasping the globe with bands of heavenly light.

"Most that is in my heart of love, and gratitude, and happy memory must go unsaid. If any honor is due for this magnificent achievement let it be given to the spirit of Christ which is the spirit of love, in the hearts of those of many lands and faiths who have toiled for the high ends of this great meeting. May the blessing of Him who rules the storm and holds the ocean waves in His right hand, follow you, with the prayers of all God's people, to your distant homes. And, as Sir Joshua Reynolds closed his lectures on "The Art of Painting" with the name of Michael Angelo, so, with a deeper reverence, I desire that the last words which I speak to this parliament shall be the name of Him to whom I owe life and truth and hope and all things, who reconciles all contradictions, pacifies all antagonisms, and who, from the throne of His heavenly kingdom, directs the serene and unwearyed omnipotence of redeeming love — Jesus Christ the Saviour of the world."

President
Bonney.

President Bonney's final words. "Worshippers of God and lovers of man: The closing words of this great event must now be spoken. With inexpressible joy and gratitude I give them utterance. The wonderful success of this first actual congress of the religions of the world is the realization of a conviction which has held my heart for many years. I became acquainted with the great religious systems of the world in my youth, and have enjoyed an intimate association with leaders of many churches during my maturer years. I was thus led to believe that if the great religious faiths could be brought into relations of friendly intercourse, many points of sympathy and union would be found, and the coming unity of mankind in the love of God and the service of man be greatly facilitated and advanced. Hence, when the occasion arose it was gladly welcomed and the effort more than willingly made.

"What many men deemed impossible God has finally wrought. The religions of the world have met in a great and imposing assembly; they have conferred together on the vital questions of life and immortality in a frank and friendly spirit, and now they part in peace with many warm expressions of mutual affection and respect.

"The influence which this congress of the religions of the world will exert on the peace and the prosperity of the world is beyond the power of human language to describe. For this influence, borne by those who have attended the sessions of the parliament of religions to all parts of the world, will affect in some important degree all races of men, all forms of religion, and even all governments and social institutions.

"The results of this influence will not only be apparent in external changes, but will manifest themselves in thought, feeling, expression, and the deeds of charity. Creeds and institutions may long remain unchanged in form, but a new spirit of light and peace will pervade them, for this congress of the world's religions is the most marvelous evidence yet given of the approaching fulfillment of the apocalyptic prophecy: Behold I make all things new!

"The establishment of a universal fraternity of learning and virtue was early declared to be the ultimate aim of the World's Congress Auxiliary of the World's Columbian Exposition. The Congress of Religions has always been in anticipation what it is now in fact, the culmination of the World's Congress scheme. This hour, therefore, seems to me to be the most appropriate to announce that upon the conclusion of the world's congress series, as now arranged, a proclamation of that fraternity will be issued to promote the continuation in all parts of the world of the great work in which the congresses of 1893 have been engaged.

"And now farewell. A thousand congratulations and thanks for the coöperation and aid of all who have contributed to the glorious results which we celebrate this night. Henceforth, the religions of the world will make war, not on each other, but on the giant evils that afflict mankind. Henceforth, let all throughout the world who worship God and love their fellowmen, join in the anthem of the angels:

Farewell!

"Glory to God in the highest!
Peace on earth, good will among men!"

Rabbi Hirsch led in the universal prayer, when Bishop Keane offered the last petition:

"O Father in heaven, deign to look down upon Thy children and crown the work of this parliament with Thy paternal benediction. Grant, O Father of Lights, in whom there is no darkness, that the seeds of light planted in our hearts may grow unto the fullness of the light. Grant, O God of love, who hast said that "He that abideth in love abideth in Me," that the germs of love implanted in our hearts may grow into love that will link us inseparably with one another while linking us inseparably with Thee. Bless us, O God, and guide us all in the path that is before us. Make us faithful to all we have heard, and grant that we, through our devious ways may, through Thy boundless mercy, be brought at last together to love and praise Thee forever and ever. Amen."

The great audience sang "America," and the greatest religious gathering of the ages was ended.



Rev. M. C. Ranseen, Chicago.
(Member General Committee.)

The Denominational Congresses.



OST of the different religious denominations and organizations represented in the Parliament of Religions held congresses of their own of several days each, mainly in the smaller halls of the Art Institute, with a single Presentation Day each in a larger hall. They began on August 27th and ended October 15th. There were forty-one in all. The programmes were evidently prepared with great care, and the papers in full, of any congress, would fill a volume. Each congress was welcomed by the president of the Auxiliary, Hon. C. C. Bonney, with an address, characterized

by great tact, courtesy and ability, always admirably adapted to time, place and occasion. Brevity forbids the reproduction of the addresses

here, and only allows this general reference to what ought to have been preserved in type in full. Most of the following reports and synopses were furnished by those who participated in the congresses, and they may therefore be regarded as official. Some of the denominations, as the Episcopal and the Presbyterian (the latter with the exception of one day, Presentation Day), and Calvinistic-Baptist, did not enter into the movement. But most of the churches made elaborate preparations, and constructed excellent programmes, and executed them with thoroughness, so that their proceedings possessed great value and interest.

It should be understood that stirring and inspiring hymns and other devotional exercises were interspersed through all the congresses, the report of which here is omitted for want of space.



Rabbi Joseph Stoltz, Chicago.

THE JEWISH CONGRESS.

The Jewish Denominational Congress convened in the Memorial Art Palace, August 27th to 30th, and September 13th and 15th, under the auspices of the Union of American Hebrew congregations and the Central Conference of American rabbis. This was the first time in history that the Jews were granted such an opportunity to declare before the world publicly and fearlessly their fundamental doctrines, hopes and aims, their chief spiritual contributions to humanity, their attitude toward other religions, and the respect in which Judaism is still indispensable to the highest civilization. The eleven sessions were well attended. The essayists presented their subjects with learning, clearness, courage and love, and the enthusiasm born of conviction. It was a memorable occasion, an epoch-marking event, and noteworthy are the words with which President Charles C. Bonney opened the first session in the Hall of Columbus: "The Providence of the God of Abraham, Isaac and Jacob, has so ordered the arrangements of the religious congresses under the auspices of the World's Congress Auxiliary of the World's Columbian Exposition that the mother church from which all the Christian denominations trace their lineage, and which stands in the history of mankind as the especial exponent of august and triumphant theism, has been called upon to open the religious congresses of 1893. But far more important and significant is the fact that this arrangement has been made, and this congress is now formally opened and welcomed by as ultra and ardent a Christian as the world contains. It is because I am a Christian, and the chairman of the general committee of organization of the religious congresses is a Christian, and a large majority of that committee are Christians, that this day deserves to stand gold-bordered in human history, as one of the signs that a new age of brotherhood and peace has truly come."

The Mother Church.

The theology of Judaism was treated by Rabbi Isaac M. Wise, of Cincinnati, Ohio, who defined Judaism to be "the complex of Israel's religious sentiments ratiocinated to conceptions in harmony with its Jehovistic God-cognition. The God-cognition always precedes the religious idea with its commandments and institutions. It is the principle, the first cause and touchstone for all religious knowledges, ordinances and institutions. All religious dogmas and practices must be legitimate conclusions from that principle. The law of laws is, 'whatever is in my cognition of God is imperative in my religion; whatever is contrary to my cognition of God is irreligious and forbidden to me.' Israel did not make its God; God made Himself known to Israel, and its entire religion grew out of this knowledge; whatever is not in harmony with it is error. Therefore is Israel's religion called "Veneration and Worship of Jehovah" (Ps. xix, 10); its laws and institutions are divine inasmuch, as they are the sequence of this antecedent; and its expounders maintain that this monotheism is the only dogma of Judaism. Its formula is 'The Eternal our God, the Eternal is one' and its categoric imperative is 'Ye shall walk after the Eternal your God.' This God of Israel, the God of Abraham, Isaac and Jacob, the God enthroned in

Zion is not a tribal, or national, a local, or any special God. He is the one God revealed to Israel and known, worshiped and proclaimed by Israel only, the Creator, the Judge, the Possessor of heaven and earth, exalted above all time and space, the eternal, infinite, absolute, universal and omnipresent God, supreme Love and Truth, the highest ideal of moral perfection. From this God, cognition follows the belief in a universal and special providence, the atonement of sins, the efficacy of divine worship, the freedom of the will, the accountability, the perfectibility and the personal immortality of man. These are recorded in the national literature of the Hebrews and actualized in their history. Their truth or error is to be tested by an appeal to reason and Holy Writ."

Ethics of Judaism.

In another essay on the 'Ethics of Judaism,' delivered at the presentation, Rabbi Wise further explained that it is "the duty of man to strive continually to become Godlike, to come as near as possible to the highest ideal of disinterested goodness, love, mercy, justice, holiness and all the other virtues which the innate moral law urges and our God-cognition defines, as Scriptures declare: 'Walk before Me and become thou perfect' (Gen. xvii, 1). 'Thou shalt become perfect with the Lord thy God' (Deut. xviii, 13). 'Ye shall walk after the Lord your God' (Deut. xiii, 5). According to Judaism, the moral law was not bestowed by God upon Israel only; it was not conditioned by any creed, faith, law or institution; it was the blessing God bestowed upon Adam (Gen. i, 28), the heritage of the entire human family, as Micah said (vi, 8): 'He hath told thee, O man, what is good,' and not O Israel, O Greek, O Roman." Any person who conscientiously regulates his volitions and actions to the best of his knowledge in obedience to this moral law is a righteous man, however different his doings may be from those ordained in the Law of Moses; and the rabbis of old declared that his reward would be eternal life. Yet to define the requirements of this moral law the Thora (Pentateuch) was given to Israel, and with precision it explains what is good and right, true and beautiful in all human affairs, national, social and individual. It reveals to man the ideal of moral perfection and prompts him to rise in the moral scale toward this ideal, the Holy God. Still it is advisory only, there is no coercion, there can be none, for this same Thora teaches the principle of freedom and the duty of reasoning, and that the moral value of any act is commensurate with its motive, whereas coercion is an imposition, no inner motive at all, certainly no virtue, whatever action it produces is morally indifferent.

Ethics of the Talmud.

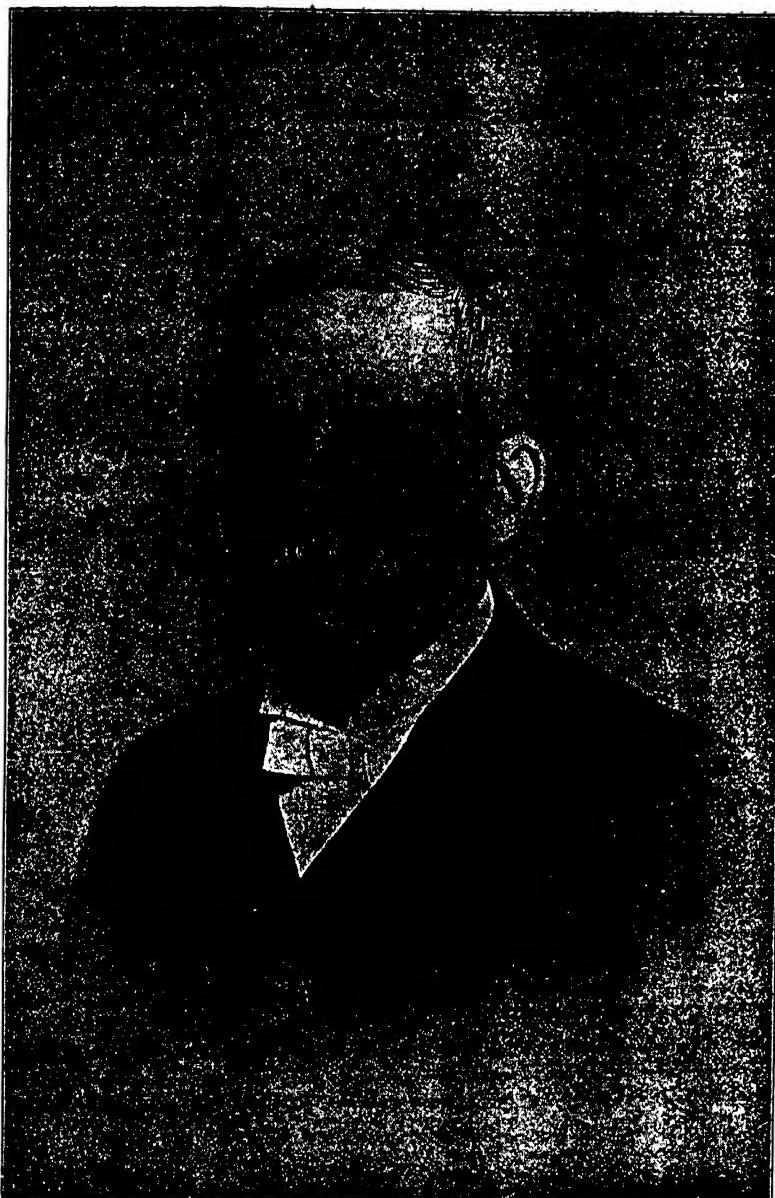
Ethics of the Talmud, by Prof. Moses Mielziner, described "that stupendous work which records the development of Judaism during nearly a thousand years after the close of the Bible, and maintained that Talmudical ethics is the ethics of the Bible enriched and developed by the wisdom, observation and experience of the rabbis. The moral teachings in that famous book are eminently practical, and at the same time breathe a spirit of love and tolerance and lofty humanity, as a few quotations will aptly illustrate: 'Without knowledge



Rabbi G. Gottheil, New York.

there is no true morality and piety.' 'Great is the dignity of labor; it honors man.' 'He who does not teach his son a trade, neglects his parental duty.' 'The world rests on three things: justice, truth and peace.' 'Whatever would be hateful to thee, do not to thy neighbor; this is the law, all else is but commentary.' 'Let thy yea be in truth and thy nay be in truth.' 'Deception in words is as great a sin as deception in money matters.' 'He who turns away from works of love and charity turns away from God.' 'Works of charity have more value than sacrifices; they are equal to the performance of all religious duties.' 'Do not separate thyself from society.' 'Better is he who lives off the toil of his hand than he who indulges in idle piety.' 'He who lives without a wife is no perfect man.' 'If thou hast the means, enjoy life's innocent pleasures.' 'No one ought to afflict himself by unnecessary fasting.' 'Thou shalt love thy neighbor as thyself, is the all-embracing principle of the divine law.' 'The duries of justice, veracity, peacefulness and charity are to be fulfilled toward the non-Jew as well as the Jew.' 'The pious and virtuous of all nations will go to heaven,' *i. e.*, man's salvation depends not on the acceptance of certain articles of belief, nor on certain ceremonial observances, but on that which is the ultimate aim of religion, morality, purity of heart and holiness of life."

The Doctrine of Immortality in Judaism, by Rabbi Joseph Stolz, of Chicago: He maintained that "man's personal immortality was always an established belief in Israel. Throughout all his long history we search in vain for a period when this doctrine was not affirmed, believed or defended by the Jew. The voluminous literature of Judaism is unanimous on the subject. It has the sanction of priest and prophet, bard and sage, rabbi and people. It is confirmed by precept and by ritual practice. Saul would never have asked the witch of Endor to conjure up the spirit of Samuel, nor would Moses have prohibited "inquiring of familiar spirits and communing with the dead" had the people not believed in conscious existence after death. Were not a belief in immortality current the people would not have told of the dead children Elijah and Elisha reanimated by bringing the departed soul back into the lifeless body, nor would they have repeated the story that Elijah went alive into heaven. Hannah says, 'The Lord killeth and maketh alive;' Isaiah declares 'The dead shall live, my dead bodies shall rise;' Hozza and Ezekiel refer to a national resurrection which implies the possibility of the individual's resurrection; and Psalms (16, 17, 49, 73), Proverbs (12, v. 28), Job (14, v. 13-15, 49, 26, 27), Ecclesiasts (12, v. 7). Judaism did not stop with the last page of the Bible. Judaism is a religious force penetrating the ages, and no man, no book, no temple, no synod, no national catastrophe and no oppression could ever stem or destroy it. Its final word was not spoken when Malachi closed his lips, and there is more than a fly-leaf between the Old and the New Testaments. The interim is pregnant with development, and many an idea that was only embryological in the Old Testament period, there reached a fuller and more pronounced growth. Particularly



Rabbi A. Moses, Louisville, Ky.

is this the case with the immortality idea. The Wisdom of Solomon, the second and fourth Books of the Maccabees, the Book of Enoch, the Testaments of the Twelve Patriarchs refer repeatedly to the hereafter. Josephus tells us that in the second century B. C. the doctrine of immortality was so prevalent that the three sects quarreled about it. Passages in the Targum, Midrash and Talmud, which are undeniably early traditions, the writings of Philo and Aristobul, the most ancient synagogal ritual, the oldest funeral services and funeral rites all furnish proof positive that a belief in immortality existed in Israel prior to the time of Jesus; yea, the very fact that Jesus and His apostles teach it in the very words of the Pharisees shows that it was from Israel that they derived this doctrine. Just as unanimous is the Jewish idea that ethics and worship must not be based on the selfish hope or dread of future reward or punishment. 'Be not like servants that serve their master for the sake of the reward.' Undisputed is also the idea that this life and its duties are not to be shunned or slighted because of the other life. Man has no right to separate himself from society and seek seclusion in deserts and caves in order to acquire immortality. 'This world is the vestibule to the next. Every righteous man will be rewarded according to his own merits.' Our life hereafter depends altogether upon our life here. What this future life is no one can describe. Maimonides sums it all up when he says: 'In the future world there is nothing corporal; everything is spiritual. There is no eating and no drinking, no standing and no sitting,' hence no local heaven or hell. Future joy is all spiritual joy, the happiness that comes from wisdom and good deeds; future pain is all spiritual pain, the remorse for ignorance and wickedness. The joy is eternal, because goodness is eternal; the pain is temporal, because 'God will not contend forever, neither will He retain His anger to eternity.' The Jews never taught the eternity of suffering and chastisement. They know naught of endless retributive suffering. An eternal hell-fire was alien to them. But 'the pious of all nations of the world will inherit future bliss,' whether they are Jews or non-Jews."

The Function
of Prayer.

The Function of Prayer according to Jewish Doctrine, by Rabbi Isaac S. Moses, of Chicago: "To understand the character of a religion, one must study its prayers; to know the nature of a religious community, one must enter into the sacred precinct of their liturgy. Were today the history of Israel wiped out from the memory of men, were even the Bible to be obliterated from the literature of the world, the student of the science of comparative religion could reconstruct from a few pages of the Jewish prayer book the lofty faith of Israel, the grandeur of his moral teachings, and the main points of his historic career. What kind of men were they who would pray every morning: 'Be praised, O God, King of the world, who hast not made me a slave?' They certainly had no reference to the poor creature bought and sold like merchandise; for neither in old, nor in later Israel, was slavery so extensive, nor so abject as to call forth such a self-complacent benediction and during the long night of persecution the position of the Jew



Dr. M. Mielzner, Cincinnati, O.

was such as not to compare favorably even with that of a slave. Yet would he pray with grateful devotion to his Maker and rejoice that he had not been made a slave. Truth, or the Torah, is the second great element in Jewish worship. Amidst all changes of fortune, in the face of direst distress, even in the agony of death, the Jew would look upon his lot as specially favored by God; thanking Him for the great boon of having received the burden of the Law. In this Law and in his obedience to it he beholds his chief distinction, or election, before all other nations.

"The law, is however, but the outward expression and exemplification of the deeper truth which is the center and soul of Jewish thought and life, the existence of the One God. This truth is no mere theological postulate; it is an ethical movement; for the declaration of the oneness of God necessarily produces the idea of the oneness of humanity, or the brotherhood of man. 'Thou shalt love the Lord thy God' and 'thou shalt love thy fellowman as thyself,' are only two different forms of expressing the same thought. In this thought lies the mission of Israel.

"To freedom, law and truth, is added a fourth element of worship, love, love to God and love to man. Among no other class of people has the sentiment of love found such a rich expression as among the Jews; an expression not in words but in deeds. Filial love and reverence, honor and obedience, conjugal love and fidelity, brotherly love and charity, are virtues to which the Jew has furnished the noblest illustration. From the depth of such a sentiment rose that portion of the service which, because of its importance is called 'The Prayer.' It is unique in form and sublime in its suggestiveness: 'Praised be Thou our God, and God of our fathers,' our fathers' God—this expression is the noblest testimony to the tender and grateful heart of the Jew — 'Thou art great, mighty and awe-inspiring, O God Most High.'

"The function of prayer is not to persuade God by our hymns and praises into granting us favors, but an opportunity for a man to learn to subject his will to the will of God; to strive after truth, to enrich his heart with love for humanity, to ennable the soul with the longing after righteousness. They who are wont to decry the Jew as selfish, narrow, exclusive, should reflect upon this prayer:

"O God, let the fear of Thee extend over all Thy works, and reverence for Thee fill all creatures, that they may all form one band and do Thy will with an upright heart, so that all manner of wickedness shall cease, and the dominion of the presumptuous shall be removed from the earth."

"Still more clearly is this idea of the brotherhood of all men expressed in the concluding prayer of every service: 'It behooves us to render praise and thanksgiving unto the Creator of heaven and earth who has delivered us from the darkness of error and sent to us the light of His truth. Therefore we hope that all superstition will speedily pass away, all wickedness cease and the kingdom of God be established.'

The Mission
of Israel.

on earth; then will the Lord be King over all the earth; on that day shall God be acknowledged One and His name be One.'

"The modern, liberal Jew, who has discarded from his heart as well as his liturgy all longing for a national restoration, but considers his native or adopted land his Palestine, still feels the moral responsibility for the sins of all his brethren in faith, but this feeling does not carry with it the thought of divine punishment. According to Jewish conception, man is responsible only for his own sins; forgiveness of sin can be obtained only by thorough repentance. The Jewish worshiper feels 'there is no wall of separation between God and man.' In him lives the consciousness of being a child of God."

"In all these prayers and supplications no reference is found to future punishment or reward; no dread of everlasting torment overshadows the Jewish mind; no selfish longing for eternal pleasures is incentive to his repentance."

The Historians of Judaism in the Nineteenth Century, by Rabbi E. Schreiber, of Toledo, Ohio: "The Jew started on his sad pilgrimage of the Middle Ages, but he was permitted to erect only tottering huts. What he built yesterday he had to tear down today. Yet, however short his stay in a country, he never neglected to till the spiritual soil and to sow spiritual seeds. Many historians of our century make the grave mistake of dwelling too much on the persecution and oppression of the Jews, and of not paying greater attention to the brighter side of the picture—that while the Jew was oppressed, the spirit of Judaism could not be suppressed. Too many historians make of our history simply a vale of sorrow, a tragedy, a tear-stained romance. We do not care for the pity of the world; we challenge its admiration, ask for a just appreciation of the genius of Judaism, which was strong enough to endow the hunted Jew with the faculty of taking deep root even in the spirit and character of that country in which his lot was temporarily cast."

Historians of Judaism.

The Share of the Jewish People in the Culture of the Various Nations and Ages, by Prof. Gotthard Deutsch, of Cincinnati, who elaborated, with much attention to details, the thought of the preceding speaker. "The Jews gave to the world the Bible, which has found its way into the thoughts, sentiments and institutions of all civilized men. Christianity, as it was developed during the first century, derived its doctrines, thoughts and forms of expression from rabbinical Judaism, and in this garb Judaism has conquered the civilized world. Even the original part of Christianity, the combination of the Logos with the Jewish national Messianic idea, was the result of Jewish-Alexandrian philosophy. The Jews were the carriers of Greek learning to Europe. They were the pioneers in Bible criticism. They furnished the weapons for the Protestant reformation, enriched philosophy with the thoughts of Spinoza and Mendelssohn, and occupy a prominent place in modern art, music, drama, literature, journalism, science, philosophy, history, exploration, statesmanship and finance."

Jewish Culture.

The Contribution of the Jews to the Preservation of the Sciences



Friends of
Science.

in the Middle Ages, by Rabbi Samuel Sale, of St. Louis, still further elaborates this theme: "The religion of the Jews contains no ideas that run counter to universal experience and common sense, and therefore it does not quail before the inexorable consequences of exact science. It has never set an interdict on free thought and always admitted of the greatest possible latitude in the exercise of reason. It hails every discovery of the exact sciences, even the most startling, as the sublimest revelation, destined to break down the obstacles and partition walls of sectarian prejudice and superstition, and by leveling the artificial barriers which dogmatists have set up, to prepare the way for the ultimate realization of the grand ideal of its prophets, the fraternization of all men upon the solid basis of justice and love. The Jews were the first to raise Bible criticism to the dignity of an independent branch of research, without which the Protestant Reformation would not have been possible. Most of the rabbis of the Middle Ages were physicians, and until the end of the seventeenth century, medicine and the natural sciences had not parted company. There was no branch of inquiry that did not claim their attention and devotion, and so eager were they in search of knowledge that they traversed all countries to find it."

The Christian schools of the Middle Ages resounded with the praises of a philosopher celebrated as one of the profoundest thinkers whose views they feared to refute, and oftener adopted as their own, Avicebron, or Ibn Gabirol, the author of the 'Fountain of Life,' a Jew who was the first to give a lasting incentive and influence to the philosophic thought of the Middle Ages. Moses Maimonides, too, exercised a powerful influence not only upon the medical philosophers, but also upon Leibnitz, Spinoza, Kant and Hegel.

"The Jews have never been mere idle recipients of the liberal culture of others, but they have always been eager and earnest co-workers in every realm and department of knowledge. If the Jews of the Middle Ages have not been awarded sufficient recognition for the important part they have enacted in the enlargement and preservation of the sciences, it is due to the systematic and stupid attempts to suppress them and keep them and their religion in the background. The failure to give them their full measure of desert is but another colossal exemplification of the willingness with which men forget their benefactors.

Ethical
Teachings.

Synagogue and Church in their Mutual Relations, particularly in reference to the Ethical Teachings, by Rabbi K. Kohler, of New York: "The synagogue and church represent but the prismatic hues and shades, refractions of the same divine light of truth. Working in different directions and spheres they supplement and complete one another, while fulfilling the great providential mission of building up the kingdom of truth and righteousness on earth. Moses ben Maimon and Juda Halevi declared that both Jesus and Mohammed (church and mosque) are God's great apostles to the heathen, intrusted with the task of bringing the nations of the West and the East ever nearer to God."





S. C. Eldridge, San Antonio, Texas.

the universal Father. The synagogue holds the key to the mysteries of the church, which is flesh of our flesh and spirit of our spirit. Jesus and His apostles were both in their life and teaching Jews. From the Jewish synagogue they caught the holy fire of inspiration to preach the coming of the kingdom of heaven, for which they had learned to pray, while sending up their daily incense of devotion to the 'Father in heaven.'

"Jesus was a true son of the synagogue. There was no reason why He should antagonize the teachings of the synagogue any more than John the Baptist did. When asked what He took to be the foremost commandment, He began like any Jew with the ancient watchword, 'Hear, O Israel, the Lord our God, the Lord is one, and thou shalt love the Lord thy God with all thy heart,' and then He declared as the next one, 'Love thy neighbor as thyself.' And from His own lips we have the declaration, 'Think not that I came to destroy the Law or the Prophets; I came not to destroy, but to fulfill.' There was no reason for the Jewish people at large, nor for the leaders of the synagogue, to bear Him any grudge, or to hate the noblest and most lofty-minded of all the teachers of Israel. It was the anti-Semitism of the second century church that cast the guilt upon the Jew and his religion. Jesus died a true Essene Jew, and the followers of Jesus were perfect Jews themselves.

"The church, pointing to the temple ruins as the death warrant of ancient Israel, became aggressive; the synagogue was pushed into defensive, scattered and torn into shreds. The church became the oppressor, the Jew the martyr; the church the devouring wolf; Israel the lamb led to slaughter, the man of sorrow from whose wound the balm of healing was to flow for the nations.

"There are three radical defects in the church. Salvation is made dependent on creed; to be a true follower of Christ life must be shaped after the pattern of the Sermon on the Mount, which means renouncing wife, wealth and comfort, offering no resistance to acts of injustice and forgetting the claims of home and country, state and society; and human gaze is shifted from this life to the life beyond the grave. Against these views the synagogue has ever protested, and in the great battle between Christian and Moslem, between faith and reason, the Jew stood all through the ages pointing to a higher justice, a broader love, ever waiting and working for the larger brotherhood of man. While standing in defense of his own disputed rights, the Jew helped, and still helps, in the final triumph of the cause, not of a single sect, or race, or class, but of humanity; in the establishing of freedom of thought and of conscience, in the unfolding of perfect manhood, in the rearing of the kingdom of justice and love, in which all creeds and nationalities, all views and pursuits blend like the rainbow colors of the one bright light of the sun."

Position of Woman. The Position of Woman among the Jews, by Rabbi Max Landsberg, of Rochester, N. Y., "showed that the position assigned to woman in the Biblical history of her creation, is expressed in

such an exalted manner that not only all conceptions of antiquity are put in the shade by it, but the highest civilization yet attained cannot conceive of a more sublime ideal. There is a perfect equality of man and woman; yea, the Bible does not say that woman, the physically weaker one, shall leave her father and mother and cling to her husband; but man, the physically stronger one, shall cling to his wife, who in a high condition of humanity is morally and ethically his superior. A wealth of sentiment so universally ascribed to modern ideas is contained in this ancient Hebrew thought. It furnishes the key-note for the exalted position of woman among the Jews, so strangely exceptional in practical equality, chastity, dignity, domestic affection, religious power and moral influence when compared with that of all the ancient and modern nations. Today Jewish woman has the same religious rights and obligations in the synagogue that man has, and she is a most powerful factor in the promotion of Jewish religious life and sentiment."

The Development of Religious Ideas in Judaism since Moses Mendelssohn, by Rabbi G. Gottheil, of New York: "Reformed Judaism did not begin as a revolt from ecclesiastical oppression; it was not a deflection from the creed on which the synagogue is built; it was life itself that demanded a reform. Problems deeper far and more vital soon came to the surface. The Israelite should not be placed in the dilemma of either foregoing the full enjoyment of his civil rights or forsaking his religion, but just as little should he profess doctrines or practice rites which he had ceased to believe in, or which conflicted with his own widened sentiments.

Influence of
Moses Men-
delssohn.

"The Bible, the Talmud and all the rabbinical enactments are the product of the genius of the Jews for religious life. They are for guidance, not for domination over the spirit. We are no longer answerable, because we hold to the Old Testament for everything the book contains concerning the nature of God, or His providence, or His justice, or in regard to the soul, or our duties to men, or the rights of the Gentiles; we place them at their historical value. Neither can they hinder us from receiving light and inspiration from other sources. Under the influence of these reform principles, the following are the most notable changes that have come to pass:

Reformed
Judaism.

"First. The unity of God, that chief corner-stone of Judaism, is conceived of more in its inclusive than exclusive bearing; it is no longer, as it has been, a cause of separation and estrangement from people of other faiths, but the opposite, for seeking their fellowship and coöperation in all things good, true and right. The one Father in heaven enjoins upon us the obligation of seeking to bring all His human children into the bonds of a common brotherhood.

"Second. The idea of a 'chosen people' has for us no other meaning than that of a people commissioned to do a certain work among men; it implies in our sense no inherent superiority of race or descent, least of all of preference and favoritism in heaven. The word that came from the Jewish mind thousands of years ago, 'God

is no respector of persons,' is not contravened by us either in our belief or in our prayers, or in our feelings toward non-Jews, and that other word from the same source, "Love thy neighbor as thyself," forbids us to countenance the least restriction of right or of duty, based on a difference of race, station, culture or religion.

"Third. Palestine is venerable to us as the ancient home of our race, the birthplace of our faith, the land where our seers saw visions and our bards sang their holy hymns; but it is no longer our country in the sense of ownership; that title appertains to the land of our birth or adoption.

"Fourth. The worship of prayer and praise, and of the devout reading of the Scriptures, had already won the affections of the Jewish people a century and more before our common era, in the regions of the diaspora, long before that time. The people's meeting house or synagogue, that glorious creation of the rabbis, as Claude Montefiore calls it, the venerable mother of every church or mosque on earth, of St. Peter in Rome as St. Paul in London and the Sadsh in India, became the real temple, and the pious and informed leader in devotion, the priest of the future. The adoption of the name 'temple' for our houses of prayer, in preference of 'synagogue,' is one of the landmarks of the new era. It is a public avowal, and, as it were, official declaration that our final separation from Palestine and Jerusalem has deprived us of nothing we cannot have wherever we gather together for the worship of the One and only true God and the study of His will.

"Fifth. The tragic question of the Messiah has ceased to be a question for us; it has been answered once for all, and in such wise that we have no controversy on that point with any creed or church. Has come, is to come, or to come again, all difference in time has become obsolete to us, by the adoption of the present tense: Messiah is coming, has been coming in all past ages; as one of the Talmudists distinctly taught, 'Messiah's days are from Adam until now.'

"Sixth. With this development of the Messianic idea came the change in the conception of Israel's dispersion. We deplore no more our dispersion, wish for no ingathering. Where God has scattered us, there also is His vineyard into which we are called as laborers."

Judaism and the Modern State. Judaism and the Modern State, by Rabbi David Philipson, of Cincinnati, Ohio: "He affirmed that the Jews do not consider themselves a nation, but a religious community which expects no Messiah, and desires not to return to Palestine. They are Jews in religion only, citizens of their Fatherland, whatever or wherever it may be, in all that pertains to the public weal. Judaism discountenances the connection of church and state; each shall attend to its own. Judaism teaches its confessors that if any contingency should arise in which the religion would be in conflict with the state, the religion must take the second place, for we recognize no power within a power. The Jews are not a class standing apart, but their hearts and hopes are bound up with everything that conduces to civic advancement and their country's

honor and political triumphs. They recognize in all men brethren and pray for the speedy coming of the day when all the world over religious differences will have no weight in political councils, when Jew, Christian, Mohammedan, Agnostic, as such, will not figure in the deliberations of civil bodies anywhere, but only as men."

Rabbi Joseph Silverman, of New York, spoke on "Popular Errors About the Jews;" Rabbi Emil G. Hirsch, of Chicago, on "Bible Criticism and Judaism" and "The Ideals of Judaism;" Rabbi M. H. Harris, of New York, on "Reverence and Rationalism;" Rabbi L. Grossmann, of Detroit, on the "Altitude of Judaism to the Science of Comparative Religions;" Rabbi C. H. Levy, of Lancaster, on "Universal Ethics According to Professor Steinthal;" Rabbi A. Moses, of Louisville, on "Who Is the Real Atheist?" and "Judaism a Religion, Not a Race;" Rabbi I. Schwab, of St. Joseph, Mo., on "A Review of the Messianic Idea of the Jews from the Earliest Times to the Rise of Christianity;" Rabbi A. Kohut, of New York, on the "Genius of the Talmud."

How wonderful, a congress of Jews in the dying years of the nineteenth century! Though oldest in time, smallest in number, with a record of trials that makes every feeling heart shudder; here were descendants of Abraham, Isaac and Jacob voicing enthusiastically in one of the newest cities of a new continent, the truths the prophets uttered on the plains of the Jordan thousands of years ago. The old message was on their lips, but still they were abreast of the times in all the vital issues of religion and morals; maintaining their distinctness and yet seeking the fellowship of all the others and pledging their hands and hearts to the best things all were working for; loyal to their old teachings and yet in the van with those accepting the latest established truths of science and philosophy. "Behold My servant, whom I uphold; My chosen in whom My soul delighteth. I have put My spirit upon him; he shall bring forth judgment to the nations. I, the Lord, have called thee in righteousness, and will hold thine hand, and will keep thee and give thee for a covenant of the people, for a light of the Gentiles."

A Great Event.

JEWISH WOMEN'S CONGRESS.

The first religious congress of Jewish women ever held in the history of the world convened at the Memorial Art Palace, September 4th to 7th, and was one of the most successful of all the congresses. The hall was always crowded to its fullest capacity. Intense enthusiasm prevailed throughout all the sessions. Like once on the shores of the Red Sea, this occasion again inspired the women of Israel, and they presented the faith of their mothers with all the eloquence and earnestness born of conviction and the memory of the Jewish woman's devotion to her principles and loyal fidelity to her faith throughout eighteen centuries of the most trying circumstances that woman has ever had to confront.

Miss Ray Frank, of Oakland, Cal., opened the congress with prayer, and Mrs. Henry Solomon, of Chicago, made the opening address. She "felt that in the parliament of religions, where women of all creeds were represented, the Jewish woman should have a place.

Bible Jewish
Women.

"In our 'Souvenir,' a collection of the traditional songs of our people, we pay our tribute to the work and worth of those of our faith who have lived and suffered, making it possible for us to have our faith in this land of liberty. We pay our tribute to the traditions of the past, which were dear to our forefathers. However oppressed and unhappy they were, they sang these songs. They were their staff and stay. From the Ghetto they resounded; they bound them to a spiritual plane which no walls could encompass. Chanting the prayers and singing the songs uplifted them so that they forgot their misery. And we in this land of liberty and prosperity, in this Columbian era, should not forget the deeper tones struck in days of adversity."

"To those who are not of our faith, to many to whom we are bound by ties of love and friendship as strong as of faith, we bid a hearty welcome and invite them to take part in our discussions and to be frank with us. Perhaps in this wise we may overcome some of the inherited prejudices unfavorable to us, and if we cannot gain the sympathy, we may at least command respect."

Miss Miriam Del Banco, of Chicago, followed with a sublime poem on the "White Day of Peace;" and then Mrs. Louise Mannheimer, of Cincinnati, spoke on the "Jewish Women of Biblical and of Medieval Days to 1500."

"The women of the Bible! What graceful forms imbued with all that is good and noble, surrounded by the wonderful beauty of oriental scenery, rise at these words out of the gray mist of the hoary past.

"Among the multitude of types of maidenly loveliness, womanly beauty and matronly dignity, there are three groups which especially claim our attention and admiration.

"The Mothers in Israel! There is no title of honor which through all the generations of the adherents of Mosaic law was more revered than this sweet, blessed name of 'mother,' and rightly so, for what-watchful care, what tender devotion, what self-sacrificing love are expressed in the name by which Sarah, Rebecca and Rachel are distinguished.

"The most pronounced characteristics of the 'Mothers in Israel' are their devotion to the duties of home and the deep and tender love for their children. This our heirloom has ever beautified the tents of Jacob and the abodes of Israel.

Jewish Pro-
phetesses.

"The next group claiming attention is the group of 'Prophetesses in Israel.' In times of great events it is that the spirit of the Lord moves as it were on the wings of a mighty but voiceless storm. The responsive souls are touched by the waves of the heaving commotion—the others hear nothing and feel nothing. Miriam was the first among the women in Israel whose responsive soul was moved by the breath of the Lord. With timbrel in hand, she led forth the women at the



Miss Ray Frank, Oakland, Cal.

shore of the Red Sea, and sang the song of triumph. 'Sing ye to the Lord, for He hath triumphed gloriously; the horse and his rider hath He thrown into the sea.'

"The growing intellectual and spiritual development of woman in Israel is well marked in Miriam, but with Deborah this development reaches a glorious culmination.

"Prophet, judge, leader in battle; poet and sacred singer, where in history do we see again all these various offices filled by one individual, by a woman? And who was Deborah? Was she a princess, or the descendant of a high-priest, or the daughter of a man of high standing and so commanded authority? By no means. She was but the daughter of lowly parents and the wife of Lapidoth, a man not distinguished by position or wealth."

References were made to Huldah, the five daughters of Zelophchad, Abigail, Alexandra, and others. Closing, the writer said:

"If we look for the most prominent trait among Jewish women of Biblical and medieval times, we find maiden or mother, prophetess or queen alike distinguished by a perfect trust in the Eternal."

Mrs. Helen Kahn Weil, of Kansas City, continued the subject and spoke on "Jewish Women of Modern Days from 1500:" "Show me a great man—I will show you a great mother! Show me a great race—I will show you an unending line of great mothers." In the chronicle of time, whose synonym is eternity, Israel, with Greece, stands out as one of the two great nations of the world. Each of these peoples had its special mission to humanity—one, the teaching of eternal beauty; the other, the propaganda of the one, true God, who is both spirit and beauty. In the annals of Greece we read of Tyrtaeus, the singer, whose inspiring songs aroused the Spartans to battle when all other means failed; in the tablets of Israel we read of the prophetess and poet, Deborah, who sat under the palm tree chanting martial hymns, whose theme was the glory of Jehovah, the one true God.

"Perchance it may savor a little of heresy, this utterance of mine, that Israel pre-eminently endures as a symbol of woman's regenerative power; but proofs are not wanting to attest this assertion.

"The greatest lawgiver who ever drew breath owed the possibility of his career to woman. Pharaoh's daughter, who found the little Moses in his wave-rocked cradle, and Miriam, the houri-eyed, sweet-voiced sister, whose triumphant songs inspired the wavering tribes of Israel to follow their chosen leader through the unknown dangers of the trackless desert, are further incarnations of this truth. All through the Old Testament, at the most crucial times, it is a Deborah, a Judith, an Esther upon whom the fate of their people revolve, and in more modern days it is the discerning eye of Clio, undimmed by the accretion of centuries, that still awards this salient place to the women of Israel.

"In Spain, where the descendants of the House of David were given sufficient breathing time to devote themselves anew to the study of

philosophy and poetry, there were women philosophers and poets; and afterward, when the direful day of expulsion came, it was the mothers, wives and sisters of these ill-fated refugees who bore them up in their hour of trial.

"In the awful role of Jewish martyrology, woman does not stand a whit behind her brother in her willingness to suffer loss of home, fortune and life for the sake of her holy religion. The tales told of these delicately natured women, deliberately turning their backs upon the abodes that had sheltered their families for so many generations, clasping their affrighted little ones to their breasts, and encouraging their husbands through their valorous examples, are a legion.

Jewish Martyrs

"One of the most exquisite of the Old Testament idylls finds its repetition over and over again in these days. Many are the faithful Ruths refusing to be comforted, who say, in dauntless voices: 'Entreat me not to leave thee, or to return from following after thee; for whither thou goest I will go, and where thou lodgest I will lodge.'

"Among the notable women of the sixteenth century, Benvenida Abarbanel assumes leading rank. Her husband was the son of him who vainly tendered his entire fortune to Ferdinand and Isabella in order that the impending edict against his people might be repealed. From this sire Samuel Abarbanel inherited the remarkable financial acumen that enabled him to speedily reconstruct the family fortunes. He and his wife deserve to be called the Moses and Judith Montefiore of the sixteenth century.

"The Abarbanel mansion was a popular rendezvous, where cultivated Christians and Jews loved to assemble. Chronicle tells us of one, John Albert Widmanstadt, a pupil of Reuchlin and a man of encyclopedic learning, seeking an abode there in order to further his advancement in Hebrew studies.

"The name of Donna Gracia Mendes, with that of her daughter, Reyna, princess of Naxos, find frequent repetition in the literature of the period. Many are the books inscribed to them, and many are the songs sung in their praise. One of the first printing presses constructed in Turkey was erected by Reyna for the purpose of supplying a new and much-needed edition of the Talmud.

"Toward the beginning of the seventeenth century the condition of the European Jews grew more and more intolerable. The Catholic reactionists, with the Jesuits at their head, were everywhere waging a relentless battle against light and learning. In Turkey, where for fifty years the Jews had maintained such honorable positions, a new spirit of persecution had set in. The Thirty Years War, dancing its dance of death through Germany, and the Cossack massacres in Poland, threatened an almost vandalic annihilation of all higher civilization.

"In this wholesale immolation the Jew, ever the fated target for changing political conditions, was again the first victim.

"Amidst the heterogeneous elements composing so large a community as Venice, in Shakespeare's day, there may have been a Jessica, there may have been a Shylock, but authenticated record gives us no

trace of such characters. It tells us, however, of a new Hebrew-Italian school of poetry, among whose chief protagonists were two women, Deborah Ascarelli and Sara Copia Sullam. Of especial interest is the life of the latter. Beautiful and highly gifted, the possessor of an extraordinary mind, in which the genius of poetry and philosophy were equally blended, the writer of a treatise on the immortality of the soul, and the main figure in an episode in which a love-lorn and proselytizing priest is the hero, and she, the steadfast and faithful Jewess the heroine, the story of Sara Copia Sullam is imbued with all the interest of a romantic tale of fiction.

Better Days. As the eighteenth century neared the zenith of its meridian, dim heraldings of better days began to penetrate the stifled atmosphere of the Ghetto. Here and there, amidst the sorely pressed multitude, a few faint glimmers of the speedily approaching renaissance made themselves perceptible after so many years of abject self-suppression, the Jews were again beginning to appreciate the glory of the individual and the glory of the race. His resuscitating influence pervaded every department of human existence, and a special testimonial to the living force of his example, is the fact, that never once, even in his own home, did Moses Mendelssohn descend from the pure ideals he considered should constitute the character of every normal child of God. His attitude toward women was ineffably beautiful.

"Side by side on a perfect equality with their brothers, the Mendelssohn girls received the best education that was then procurable. Among the celebrated men and women who congregated at the philosopher's home, Dorothea, Rachael and Henrietta Mendelssohn were deemed no small attraction. The eldest daughter, particularly, was noted for her logical and rigorous mentality. Of all the children of Moses Mendelssohn, Dorothea appears to have been the one who most inherited her father's gifts.

"With the exception of a few Jewish houses, where Moses Mendelssohn's example was still pursued, no place where both sexes could equally exchange intellectual confidences had arisen.

"The Henrietta Herz is elected by many authorities the Madame Recamier, of Germany. Beautiful as a siren, the wife of a noted physician and literateur, mistress of half a dozen varied languages, and the hostess of one of the most popular eighteenth century salons, the name of Henrietta Herz is an imperishable memory in the sociological annals of her country. Once Schleirmacher likened her to Ceres in token of the ability she possessed to generate among her acquaintances the best and noblest blossoms of human nature.

"The blessings of the oppressed and afflicted, arising from all sides to honor the most humane of the centuries' benefactors, are indissolubly associated with the memory of Judith, the wife of Sir Moses Montefiore.

Jewish Women-Writers. "At the head of the Jewish writers of this country is Emma Lazarus. She and Heinrich Heine are the two greatest poets produced by the Hebrews in the present century. Between herself and her



Mrs. Helen Kahn Weil, Kansas City.

German co-religionist there was much in common. Both were laden by the irrepressible Welt Schmerz, of their nation, and both were Greeks as well as Hebrews. Incontestably it is this propinquity of spirit that elects Emma Lazarus the finest of Heinrich Heine's English translators. An imperishable monument erected by her to the memory of the Passion of Israel, is the collection of prose poems entitled 'By the Waters of Babylon.'

"Henrietta Szold, Annie Nathan Myer, Josephine Lazarus, Mary M. Cohen, Minnie D. Louis, Nina Morrais Cohen and Martha Morton are only a few among the many of our countrywomen whose works perpetuate the undiminished intellectual glory of Hoary Headed Israel."

"If the measure of a nation's fame be the standard maintained by its women, then this congress of Jewish women, the first in its history, is a renewed pledge of the immortal possibilities of the Hebrew race."

"Woman in the Synagogue" was the theme on which Miss Ray Frank, of Oakland, Cal., spoke. "Excepting in the Talmud, Sarah is not mentioned as possessing the inspirational power which made the prophets of old; yet, there is that chronicled of her which gives rise to the assumption that for a time at least she was the greatest of them all. For in Genesis, Chap. xxi, 12, is recorded the only instance of the Lord especially commanding one of His favorites to listen carefully to a woman, 'In all that Sarah may say unto thee, hearken unto her voice.' Evidently the Almighty deemed a woman both capable of understanding and advising.

"The life of Hannah inculcates more deeply a lesson, which we women must learn, than that of any other of our sex mentioned in the Bible. Greatest and best among women is she who is a wise mother, for the children are the Lord's, the heirs of heaven. Blessed beyond all is she who by precept and example dedicates her offspring to the Eternal. She may be ordained rabbi, or be the president of a synagogue, but her noblest work will be *at home*, her highest ideal *a home*. Our women living in a century and in a country which gives them every opportunity to improve are *not* making the most of themselves.

"Sisters, our work in and for the synagogue lies in bringing to the temple the Samuels to fulfill the law."

Jewish Home
Religion.

"If the synagogues are then deserted let it be because the homes are filled, then we will be a nation of priests; edifices of worship will be everywhere."

"Influence of the Jewish Religion on the Home" was treated by Miss Mary Cohen of Philadelphia: "The idea with which the Jewish religion was planned was to so engrave it upon the home life that the two should be inseparably joined. The observances of the faith are so entwined with the everyday atmosphere of the home as to make the Jewish religion and the family life one, a bond in sanctity. In this sense the synagogue is the home, and the home the synagogue. The Hebrew parent is the priest or priestess of the family altar. There is no need,



If there is a desire to worship the God of Israel, to visit the sanctuary; it is always right and appropriate to enter the House of God, but it is never indispensable for the performance of religious service. The prayers for the Sabbath eve, the prayers for the Sabbath day, for the fasts and festivals, can be as feelingly and efficiently rendered in the home as in the synagogue. The service on the first night of the Passover can undoubtedly be far better observed in the home than even in the sanctuary itself.

"It was especially noticeable, in the times when the Jews were restricted to life in the Ghettos, that it was very difficult to see just where the religion ended and the home life began. I can never see, in the sometimes punctilious care with which some Hebrew women prepare their homes for the religious festivals, the ground for annoyance or ridicule which it seems to furnish to many critics; to me it presents a beautiful union between the religion and the home.

"From the time when Sarah entertained the angels until today, the chain of kindly feeling toward the traveler or the visitor has never been broken; in fact, the well-to-do Hebrew woman holds it a privilege to share the fruits of the earth with anyone less favored, and knows that in so doing she is only obeying a divine behest: 'And thou shalt rejoice with every good thing which the Lord thy God hath given unto thee, and unto thy house, thou, with the Levite, and the stranger that is in the midst of thee.'

"Husband and children in the Jewish home show to the wife and mother a profound affection, and hold her in the greatest honor. Jewish men are almost invariably domestic, valuing their homes as the union of material and spiritual good.

"The influence of the Jewish religion in the home may well be treasured as the key-stone to the lasting happiness and usefulness of all the nations of the earth."

"The Influence of the Discovery of America on the Jews" was the theme on which Mrs. Pauline H. Rosenberg, of Allegheny, Pa., spoke as follows:

"America, settled by all sects of people fleeing from religious intolerance and in search of a place where religious liberty and freedom of conscience might be enjoyed, could not long harbor bitter antagonisms on the ground of religion. 'America is another name for opportunity. Her whole history appears like a last effort of Divine Providence on behalf of the human race.' From within her boundaries emanated the grand idea of freedom, such as the world had never heard of before. Here was the dreamed-of Utopia, the New Atlantis, the land of promise that opened up the Ghettos of the old world.

America the
Synonym of
Opportunity.

"Among the workers of all classes in America we find Jews—artisans, tradesmen, merchants, scientists, literateurs, professors, doctors, advocates, diplomats, and philosophers, and those who have not attained extraordinary renown are happily amalgamated with the best and happiest nation on earth, exerting a restrictive influence upon extraneous oppressors of their creed, aiding to better the condition of

mankind, and working out one of the problems of civilization—to live in friendship and peace, not antagonism, in love and not in hate, and in all questions absorbing the nation working hand-in-hand with the Christian, making a brotherhood of man, radiating an influence to all quarters of the globe; inviting to citizenship America's Jews, the descendants of foreign-born citizens, enjoying liberty, enlightenment and culture for a few generations, judging by past noble achievements, contain a bright promise of future possibilities."

"Woman's Place in Charitable Work; What it is, and What it Should be," was the theme on which Mrs. Carrie S. Benjamin, of Denver, spoke as follows:

Jewish Woman in Charity.

"In the field of charity which is almost co-extensive with the field of human action, there is no one to dispute woman's rights, no male angel Gabriel standing with flaming sword at the gate saying: 'Thus far and no farther.' Here she can be a priestess to herself and to others. Had this field of woman's special fitness been cultivated with half the zeal that has been devoted to the so-called woman's cause in other directions, the fig tree had sprung up instead of the thistle. Did woman understand that this is her strength of which she cannot be shorn, as Samson of old, she would not be at the mercy of every Philistine who mocks at woman's rights and woman's sphere.

"Woman's fitness for the work of charity is emphasized throughout the old Hebrew writings. As the needle to the pole, so should a true woman's heart turn to deeds of charity. If man's proper study is man, woman's proper study is charity. This is the work that lies nearest her and should be dearest to her. She herself was a gift of God's compassion for man, when God saw that it was not good for man to be alone. Hence she is an attribute itself of a divine charity.

"Let woman's rights become woman's duties, and woman's suffrage, humanity's sufferings, and let her remember that though she have the gift of prophecy, and understand all onomies and ologies and the mysteries of spheres and hemi, yea, demi-spheres, though she speak many languages with the tongues of men and of angels, though she be clothed in a splendor that not even Solomon in all his glory was arrayed like one unto her, if she have not charity, it profiteth her nothing."

"It seems conclusive that it is to woman that we must look as the invincible agent in this work. She is divinely appointed and innately fitted, and for the most part endowed with what is of essential value, leisure. To the unoccupied women the plea arises loudest.

Noblesse Oblige.

"It is an old legend of just men—*noblesse oblige*—or superior advantages bind you to larger generosities. Hence, the more gifted the woman, the more goods she is endowed with, the more leisure she possesses, the greater the demands on these resources.

"Bentham's principle, 'the greatest good to the greatest number,' is most true of charity. The benefits of the more fortunate must be bestowed on the less, or they convict themselves of unfitness to possess their advantages. Surely the graces of culture and wealth will not be



Mrs. Henry Solomon, Chicago.

thrown away if exercised among the humblest and least cultured, for they need it and must have it, or it will remain a blind force in the world, the lever of demagogues who preach anarchy and misname it progress. There is no culture so high, no refinement of wealth so exquisite, that it cannot find full play in the broadest field of humanity, and there shed a light which shall illumine surrounding gloom, and without which life is like one of the old landscapes in which the artist forgot to put the sunlight. If your fruits are gathered up in store-houses and barns they must decay and die. If your coin is put in chests and vaults, the moth and rust must corrupt and destroy it.

"No matter what her walk in life may be, woman can take up arms in the cause of charity. Whether she be on the highways or in the byways she can find ample scope for her energies in this work. Whether she walk in the day nurseries, through the kindergartens, in the industrial schools, out in the trades with the wage-earners, into the tenements, into the hospitals, out in the streets, into the homes of the poor or rich—'the ways, they are many; the end, it is one.'"

Women as Wage-workers. "Women as Wage-workers, with Special Reference to Directing Immigrants," by Miss Julia Richman, of New York, was the next paper. "She suggested that the Jewish women in every large city establish a working women's bureau or agency on strictly business principles. This is not to be a charity. Working women as a class ask no charity; as Mrs. Lowell states the case, 'Charity is the insult added to the injury done to the mass of the people by insufficient payment for work.' This bureau should be operated on the same general basis as teachers' or dramatic agencies, or even intelligence offices. Every candidate for a position of any nature under the head of woman's work must be properly registered, and must pay a small fee as soon as the bureau shall have furnished her with employment of the kind required. The bureau must place itself in communication with every field wherein women are employed, and must agree to furnish competent help of every kind upon demand.

"The volunteer corps of agents to supply factory hands should be selected from many and varied sources. Wives and daughters of manufacturers, forewomen in shops and capable working girls, who could gain a knowledge of conditions within factories and stores that might be withheld from the casual observer, should be largely represented. There should be a separate corps of agents to supply help to families, from governesses down to scullery maids, if necessary. Still another corps must take charge of special help, the dressmaker, the masseur, the skillful nurse, etc.

Duty of Jewish Women. "Do you realize how many thousands of dollars are annually expended in a city like this or New York in fees at intelligence offices to secure, in most cases, thoroughly incapable domestic help? If we could establish in connection with this bureau a training school for servants, from which we could supply competent cooks, laundresses, nurse maids, waitresses, etc., tell me, you housekeepers who hear me, would there be any lack of dollars flowing from your pockets into



Mrs. Louise Mannheimer, Cincinnati, Ohio.

ours? And this brings me to the most important point in my paper. How can any woman with feeling, look upon the hundreds of young girls living in squalid tenements (did I say living? it is barely existing), bending over machines in crowded factories, surrounded in the evening by coarse if not occasionally evil influences, how can she, I say, seeing this, and feeling that in hundreds of families these same girls could find easier work, comfortable beds, good food and refined surroundings, how can she help passing judgment on some one that this condition prevails? What right has she to keep quiet when raising her voice in protest, may make a few women pause to think.

She urged the establishment of training schools for servants, and made many practical suggestions.

"The Jews of America, particularly the Jews of New York city, are, perhaps, the most charitable class of people in the whole world. Time, labor and money are given so freely in some directions. But charity is not always philanthropy, and we have reached a point in the development of various sociological problems which makes it imperative that philanthropy be placed above charity. The need of charity must disappear as we teach the rising generations how to improve their conditions."

Mosaic Charity "Charity as Taught by the Mosaic Law" was the subject discussed by Miss Eva L. Stern, of New York; Mrs. Minnie Louis, of New York, on "Mission Work Among the Unenlightened Jews," and Mrs. Laura Jacobson, of St. Louis, on "How Can Nations be Influenced to Protest or to Interfere in Cases of Persecution." The latter subject aroused intense interest, and the discussion became historical from the emphatic manner in which Archbishop Ireland, Rev. Jenkin Lloyd Jones, Mrs. Celia Wooley and William J. Onahan denounced the present European persecution of the Jews.

The last session was devoted to the subject of forming a national organization in response to the exhaustive paper and strong appeal of Miss Sadie American, of Chicago, who said:

Organization Needed. "The Jews needed no formal organization. They need it now; times have changed. In the larger, freer life which has been opened to them, the closeness of their union has been broken; their restraining fetters loosed, the spirit of organization no longer animates their doings; in the reaction from the close band of a common fear there is danger that their interdependence will be forgotten, that in the spirit of *sauve qui peut*, which the law of self-preservation causes to show itself, some may forget that each is his brother's keeper, that every act done by any Jew casts its light or shade on every other Jew; there is danger of forgetting that so long as one Jew is oppressed or suffers because he is a Jew, so long are Jews bound together by chains of adamant which no straining can break, which none can escape; so long must they unite under one banner to break those chains, opposing might with might until the full triumph of truth and justice shall break them with a touch.

"The Jewish woman has shared the ideas and thoughts of the man,

She has aided with heart and hand in his work; the assistance of her head has rarely been asked. Her real work has been confined to the home. There it is she has made her influence felt. To the Jew, motherhood was and is the highest, noblest type of womanhood. In the home the Jewish woman reigned as queen; to her were left the performance of religious rites in the household. But the Jewish woman is interested in all that interests woman, is in perfect sympathy with the time; custom and tradition, however, and the misconception and excluding prejudice of the world have militated against her showing this publicly. It is the bounden duty of the Jewish woman, on account of this misunderstanding of her true nature and interests, to make these manifest; it is her duty, as it is that of all Jews, to make prominent her qualities in conjunction, that they may cast in the shade her qualities in opposition. It is not enough that she be in sympathy with her time, she must be running hand and hand with it.

"An organization must have a definite purpose. I can see, looming up in the distance, purposes in plenty beckoning with fingers of golden light.

"First and foremost, let our purpose be, to study the causes and conditions of this so-called separation; let us learn to know ourselves; then, to knowledge let us add discernment and disinterestedness that we may find the best and quickest way to obliterate dividing lines. Let us study our history and our literature, and their bearing on our character and position. Religion, true religion, with which every thought and action are connected, is in woman's hand, because the inward life, the home, is what she makes it; therefore, it is eminently fit that from her should come the impulse to study closer the underlying principles of her religion. Let us look into their very heart in order that we may know exactly where we stand, that we may know them in every phase of their development. Let each and every one among us know that they make us one with all the world, that they hold the springs of all moral life, the living germ of all morality. Let us learn, that all may judge intelligently, that we may cling to the old faith, not because we were born into it, but because we are convinced that for us it is the only possible belief or act. Let us encourage a deeper study of that book, our book, which has been the bread of life to half the civilized world because it contained the story of the eternal springs of action of men, the records of nobility of soul and character, of faith and patience, integrity and bravery and high truth, those things which command men's admiration and emulation through all time.

"If our watchword be not charity, which has come to be almost synonymous with alms and leaves a sting behind, but philanthropy—love of our fellows, the sympathy which holds healing balm for all our wounds and in whose wake follows a doubled happiness, it will open for us numerous luminous ways to do our duty.

"It shall be above all, our purpose to create an exchange, where all

Philanthropy
the Watchword.

thinking women in Israel, standing on the common ground of their religious convictions, shall meet and enjoy and profit by each other's uncommon ideas and aims and plans, whence such ideas and plans and projects may be sent on a journey of success, impelled by the unfailing force of thinking, active women banded together to forward the cause of progress and social reform. Its meetings shall give free scope to the power that lies in the human voice and countenance, to the free and full personal contact which generates the electric spark of interest, of enthusiasm, of accomplishment; shall make place for and give free play to the exercise of that potent quality which we call personal magnetism, which draws adherents for a cause as the magnet does iron; shall encourage and sow the seed of that noble friendship and fellowship which will be a potent factor to obliterate all trace of the ignoble prejudice of class and caste, which, we must sadly admit, exists even among ourselves.

THE COLUMBIAN CATHOLIC CONGRESS.

The history of the Columbian Catholic congress dates back to 1889. In November of that year the first general Catholic congress of the United States was held in the city of Baltimore, on the occasion of the celebration commemorating the centennial anniversary of the establishment of the American hierarchy, *i.e.*, the appointment of Rev. John Carroll to the See of Baltimore, the first bishop of the United States.

It was toward the end of the proceedings when the Chicago delegation proposed to the assembly that the next or succeeding Catholic congress should be held in Chicago. Instantly objections were offered by several delegates from the eastern cities, and one or another opposing suggestion was made; finally, the opposition united in an amendment to the Chicago motion "that the next congress be convened in the city where the World's Fair shall be held." The controversy as to the site was then waging, with New York confidently in the front; hence the supporters of the amendment did not doubt the discomfiture of the Chicago delegation. They were promptly undeceived by Hon. W. J. Onahan, who smilingly announced that he cordially accepted the amendment since to his mind and his associates in the Chicago delegation the amendment implied the same thing as the original motion. He knew Chicago would secure the World's Fair! The resolution as amended was carried, but Mr. Onahan and his associates were subjected to no little "chaffing" at the audacity of the proposal to take the next congress to Chicago. Hence, the Chicago Catholic congress was the outgrowth and the successor to the Baltimore Catholic congress of 1889.

Origin of the Catholic Congress.
The programme of the congress elicited extended notice from Catholic and secular journals in every part of Europe and in other quarters of the world.



W.B. CONKEY ED.-CHI.

His Holiness, Pope Leo XIII.

The chief topic for consideration was declared to be the "Social Question." This subject was made the text of Pope Leo XIII's celebrated encyclical, issued in 1891, bearing the title "On the Condition of Labor." The encyclical constituted the chief text for the Catholic Congress, and it was already known that the Holy Father was much gratified and interested when He learned that it would occupy the foremost place in the deliberations of the Columbian Catholic congress at Chicago. The conditions under which the congress assembled, in the Columbian year, during the progress of the great World's Exposition, which commemorated the discovery of the New World by the renowned Catholic navigator, Christopher Columbus, rendered it natural that the congress should devote the opening session to papers and addresses bearing on the facts and factors of the discovery, and pay a just tribute to the genius and faith of Columbus, as well as to the zeal and enthusiasm of the glorious Queen Isabella, by whose generosity and enlightened coöperation the expedition was made possible. So, likewise, the results and consequences of the discovery and the position and condition of the church in the New World. These subjects were the text and theme of the papers read at the first day's session, to which was naturally supplemented an important paper treating of "The Independence of the Holy See."

The social question was considered in its various phases according to the following subdivision of subjects:

The Topics
Discussed.

1. The Encyclical of Pope Leo XIII. on the Condition of Labor.
2. The Rights of Labor; the Duty of Capital.
3. Pauperism and the Remedy.
4. Public and Private Charities; How to Make Them More Effective and Beneficial.
5. Workmen's Societies and Societies for Young Men.
6. Life Insurance and Pension Funds for Wage-workers.
7. Trade Combinations and Strikers.
8. Immigration and Colonization.
9. The Drink Plague.

These subjects were still further subdivided, as will appear in the report of the proceedings which follows. The task of preparing the various papers was committed to Catholic writers of known ability, most, if not all, of whom were especially qualified by study and experience for the task imposed upon them.

The high character and literary ability of the papers was an ample and conclusive vindication of the wisdom shown in the selection made of the writers. The same is true of the special papers on "Catholic Education," "Woman's Work in Art and Literature," "The Catholic Summer School and the Reading Circles," "The Condition and Future of the Negro Race," "The Condition and Future of the Indian Tribes," etc.

Monday, September 4th, was the day appointed for the meeting of the congress, the place the Hall of Columbus. As a fitting preparation for the important work of the week the delegates were invited to assist at a solemn high mass in St. Mary's Church, Wabash avenue. A brief appropriate sermon was preached by Rev. Chancellor Muldoon. The cardinal gave the blessing at the close of the mass.

The "Official Call," issued by the committee on organization, provided for the following subjects: 1. The Discovery of the New World. 2. Columbus; His Character and His Mission. 3. The Results and Consequences to Religion and Civilization of the Discovery. 4. The Missionary Work of the Church in the New World. 5. The Influence of the Catholic Church on the Political, Civil, and Social Institutions of the United States. 6. Isabella, the Catholic.

Division of the subject: 1. The Encyclical of Pope Leo XIII on ^{The Social Question.} the Condition of Labor. 2. The Rights of Labor; the Duty of Capital. 3. Pauperism and the Remedy. 4. Public and Private Charities; How to Make Them More Effective and Beneficial. 5. Workmen's Societies and societies for young men. 6. Life insurance and pension funds for Wage-workers. 7. Trade Combinations and Strikers. 8. Immigration and Colonization. 9. The Drink Plague. 10. The Conditions and Future of the Indians in the United States. 11. The Conditions and Future of the Negro Race in the United States. 12. Supplementary questions: (1.) Catholic education in the United States. (2.) The independence of the Holy See.

The papers on the "Social Question," on "Catholic Education" and on "The Condition and Future of the Indian Tribes and of the Negro Race," after being read in the congress, were then to be referred to "sections," or committees, where each subject should be again considered in detail, but this part of the programme, for reasons detailed elsewhere, was not carried out.

Section 1. "The Condition of Labor." "The Rights of Labor—^{The Pro-} The Duties of Capital." Section 2. "Trade Combinations and Strikers," "Workingmen's Organizations." Section 3. "Poverty—the Cause and the Remedy." "Public and Private Charities." "Life Insurance and Pension Funds for Wage-workers." Section 4. "Intemperance—the Cause and the Cure." Section 5. "Woman's Work and Influence." Section 6. "Catholic Truth Society." Section 7. "Catholic Education." Section 8. "Condition of the Indian Tribes in the United States." "Condition of the Negro Race in the United States." Section 9. "Catholic Interests."

At the conclusion of the solemn high mass the delegates proceeded to the Art Institute building. The large hall was thronged in every part by a great mass of people assembled in eager desire to see the cardinal and other eminent church dignitaries and to witness the opening proceedings.

After the organ, under the touch of a master's fingers, had poured forth the glorious chant of the "Te Deum," Mr. Onahan, on behalf of the committee on organization, called the congress to order and announced that His Grace Archbishop Feehan would deliver the address of welcome to the delegates. The archbishop's address was brief but feeling. He said among other things: "You have come to discuss some of the great questions and problems of life. None of the questions of our time are of more importance than those on the programme. You are to discuss the independence of the Holy See, the



question of Catholic education, and the great social questions as propounded in the Pope's encyclical. You represent parishes, dioceses and great states, and fully ten millions of members of the Catholic church."

When Archbishop Feehan had concluded he introduced President Bonney, of the World's Congress Auxiliary, who gave an address of welcome.

Vice-president T. B. Bryan spoke in the same strain and alluded to his visit to Rome and the Holy Father, and how enthusiastically the pope had promised his influence in favor of the great Exposition.

Cardinal Gibbons was the next speaker. When his Eminence advanced to the speakers' stand there was a burst of applause, which grew more and more enthusiastic, until the audience rose and stood for some time cheering, the ladies waving handkerchiefs. When at length the enthusiasm subsided the Cardinal said:

"During the last four months millions of visitors have come from all parts of the United States, nay, from every quarter of the globe, to contemplate on the exposition grounds the wonderful works of man. They know not which to admire more—the colossal dimensions of the buildings, or their architectural beauty, or the treasures of art which they contain. The caskets and gems were well worthy of the nineteenth century, worthy of the nations that brought them, worthy of the indomitable spirit of Chicago. Let us no longer call Chicago the Windy City, but instead the city of lofty inspirations. Let us no longer call Chicago Porkopolis. Let me christen her with another name. Let me call her Thaumatopolis, the city of wonders, the city of miracles. And I think that Dr. Davis (with his associates) may be called the Thaumaturgus of the Columbian Exposition enterprise.

Chicago is
Named Thau-
matopolis.

"But while other visitors have come to contemplate with admiration the wonderful works of man, you are to consider what man can accomplish in the almost boundless possibilities of his spiritual and intellectual nature. You will take counsel together to consider the best means for promoting the religious and moral, the social and economic well-being of your fellow-citizens.

"When I look into your earnest and intelligent faces, I am almost deterred from imparting to you any words of admonition. But you know well that we clergymen are in the habit of drifting unconsciously into the region of exhortation, just as financiers drift into the region of dollars and cents and figures. I may be pardoned, therefore, for giving you a word of advice. In all your discussions be ever mindful of the saying of St. Vincent Lerins: "In necessariis unitas, in dubiis libertatis, in omnibus caritas." Happily for you, children of the church, you have nothing to discuss in matters of faith, for your faith is fixed and determined by the divine legislator, and we cannot improve on the creed of Him who is "the way, the truth and the life."

"Let all your proceedings be marked by courtesy and charity, and by a spirit of Christian forbearance toward one another. Never descend to personalities. Many a delicious speech has lost its savor and

been turned into gall because a few drops of vituperation had been injected into it. The edifice of moral and social improvement which you aim to build can never be erected on the ruins of charity.

"God grant that our fondest anticipations of your labors may be realized, and that the invocation today of the divine blessing, which is so full of hope, may be crowned at the end of your sessions by a Te Deum full of joy and gratitude for the success of this congress.

"And as an earnest of this happy result I hold in my hand a letter that I received from the Holy Father, in which he blesses this congress. May his blessing and the blessing of God dominate this assembly. May it enlighten your minds and warm your hearts, and be a harbinger of peace and concord in all your deliberations."

Mr. Onahan read the translation of the Pope's letter, which was as follows: To Our Beloved Son James Gibbons by the Title of Sancta Maria in Trastevere, Cardinal Priest of the Holy Roman Church, Archbishop of Baltimore.—"Beloved Son: Health and apostolic benediction. It has afforded us much satisfaction to be informed by you that in the coming month of September a large assembly of Catholic gentlemen will meet at Chicago, there to discuss matters of great interest and importance. Furthermore, we have been specially gratified by your devotion and regard for us in desiring as an auspicious beginning for such congress our blessing and our prayers. This filial request we do indeed most readily grant and beseech Almighty God that by His aid and the light of His wisdom He may graciously be pleased to assist and illumine all who are about to assemble with you, and that He may enrich with the treasures of His choicest gifts your deliberations and conclusions. To you, therefore, our beloved son, and to all who take part in the congress aforesaid, and to the clergy and faithful committed to your care, we lovingly in the Lord impart our apostolic benediction."

Given at Rome at St. Peter's, the seventh day of August, in the year of our Lord eighteen hundred and ninety-three and of our Pontificate the sixteenth."

LEO XIII. Pope.

The temporary organization of the congress, which was subsequently made permanent, was then announced as follows: Chairman, Hon. Morgan J. O'Brien, of New York; Secretaries, Hon. Thomas C. Lawler, Prairie du Chien, Wis., Prof. James F. Edwards, Notre Dame, Ind., James F. O'Connor, St. Louis, Mo., John Mason Duffy, Chicago.

In taking the chair, Judge O'Brien delivered a lengthy address, the substantial points of which are contained in the following sentences: "Our country, therefore, is doubly dear to us. We were here at its first discovery; we participated in its struggle for civil and religious liberty, and in turn have participated in its glories and enjoyed peace, security and happiness. It is more dear to us, because in this land above all others the old faith has fair play. The early discoverers of America, as well as our revolutionary forefathers, were imbued with strong religious principles, upon which alone virtue can be grounded,

Mr. Onahan
Reads the
Pope's Letter.

Judge
O'Brien Speaks

and this, added to their hardy and physical natures, laid the foundations and gave the impetus to that splendid civilization which is now the heritage of all.

"While, therefore, glorying in our triumphs and proud of our wonderful development, we could not, if we would, fail to discover those dark and ominous clouds which hover over our national firmament and which are the inevitable forerunners of a violent storm. The presence of these clouds is not difficult to account for. The hardy and rugged virtue of our forefathers no longer exists, for the history of our country will show that the moral decadence of our people has kept rapid pace with the augmentation of our material prosperity.

"* * Over the halls of this congress, therefore, we will write the poet's words, so that all the ends we aim at shall be 'Our God's, our Country's and Truth's.'

Following the address of the chairman, Mr. Onahan read letters from Monsignor Satolli, the apostolic delegate, and others.

Archbishop Redwood.

Archbishop Redwood, of New Zealand, was next introduced. He said he had come nine thousand miles to attend this congress and to see the glories of the World's Columbian Exposition, but his interest centered more particularly in the congress and the parliament of religions which was to follow. He hoped to bring back to his people in New Zealand the wonderful lessons derived from these great events.

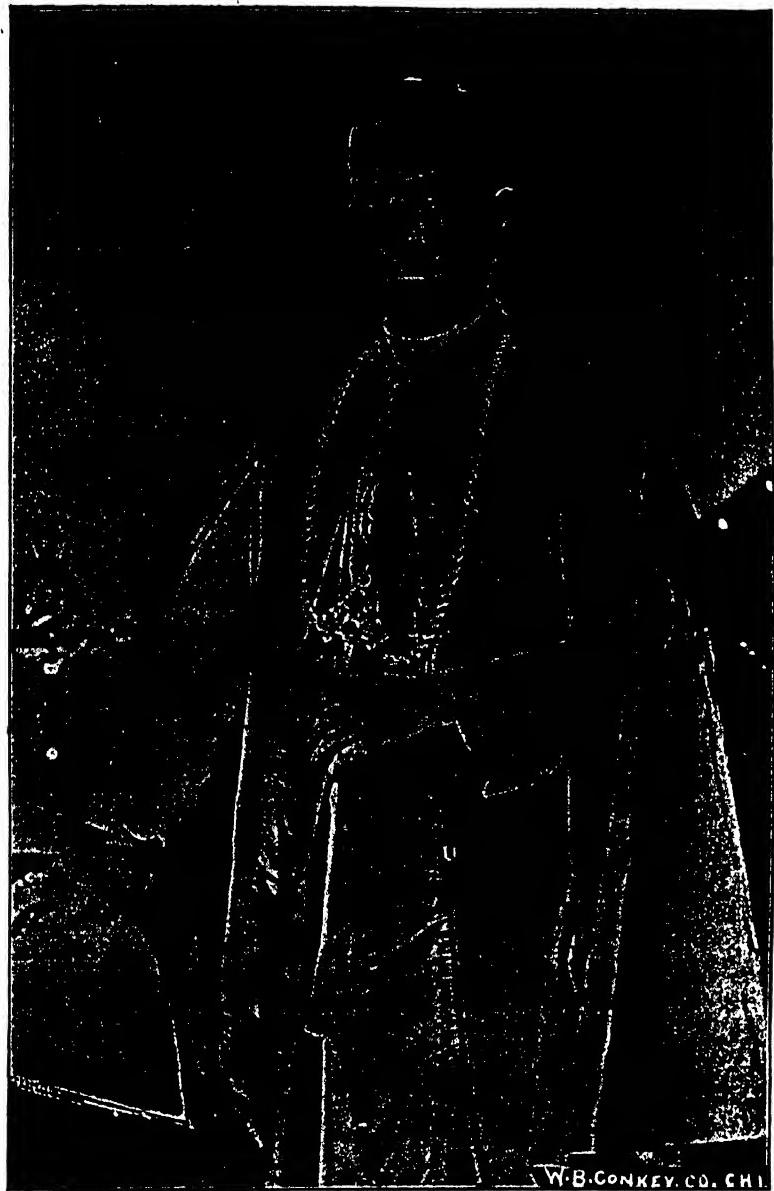
Monsignor Nugent.

Monsignor James Nugent, of Liverpool, the world-renowned apostle of temperance and charity, was presented as the representative of the English hierarchy and the special delegate of Cardinal Vaughan, of Westminster. Monsignor Nugent had been a conspicuous figure in the previous Catholic congress in Baltimore and is well known in the United States. He was given an enthusiastic welcome by the delegates and the audience. He said in part:

"When it was conceived of having a congress of English-speaking people he was one of the first who was consulted upon the matter. The first proposition was that it should be held in London, but he with his wonderful grasp of character knew that with our crippled ideas and habits this was the true field for the expression of the Catholic mind upon all those great social questions which are the very root not only of religion, but of the stability of society. It has been my lot to have worked with Cardinal Manning closely and intimately, and to have shared his confidence since the year 1853; and when I go back I shall be able, I trust, to place an immortelle upon his grave as the expression, the Catholic expression, aye, the universal expression, of honor for the deep interest which he took in the people, irrespective of creed or nationality."

After Monsignor Nugent's address the chair appointed the various committees on organization, etc., after which the regular order, the reading of the papers prepared for the congress was proceeded with: The first paper on 1. "The Relations of the Catholic Church to the Social, Civil and Political Institutions of the United States," by





Francis Archbishop Satolli, Papal Alegate.

Edgar H. Gans, Esq., Baltimore. 2. "The Missionary Work of the Church in the United States," by Rev. Walter Elliott, C. S. P., New York. 3. "Civil Government and the Catholic Citizen," by Walter George Smith, Esq., Philadelphia. 4. "The Independence of the Holy See," by Hon. Martin F. Morris, Washington, D. C. 5. "Columbus; His Mission and Character," by Richard H. Clarke, LL. D., New York. 6. "Isabella, The Catholic," by Mary J. Onahan, Chicago. 7. "Consequences and Results of the Discovery of the New World," by George Parsons Lathrop, LL. D., New London, Conn.

The paper read by Edgar H. Gans, of Baltimore, was an able presentation of the view that the Catholic church is in no respect antagonistic to American principles, social, civil or religious, but, on the contrary, its prosperity is compatible with the truest and highest development of the country, both material and moral.

"The fundamental idea of the American system of government is the sovereignty of the people. It is a government by the people and for the people. The halls of congress and of the state legislatures are filled, not with rulers, but with representatives of the people elected to carry out their ideas. The people themselves make and unmake administrations. Their policy ultimately becomes the policy of the government. They are in reality the rulers; the true sovereigns. They govern themselves.

"Above all, the government cannot pass any law respecting the establishment of religion, nor interfere, in any way, with the liberty of every man to worship God in such manner as his conscience may dictate.

"This is the American system. The relations of the church are therefore discerned in her relations to the sovereign people; the influence she exerts is over their minds and hearts, and she affects our national life by fashioning and directing their lives and conduct.

"Instead of finding in the potent moral influence which the church exerts over the people anything hostile to American institutions, the candid inquirer will discover in her teaching and tendencies the strongest safeguards for their permanence and stability.

"Government, according to the Catholic church, is ordained by God. The Catholic is loyal to the American government as the legitimately established government of this country, not because it is stronger than he. His principle of submission is not founded upon his idea of physical force, nor yet entirely upon his strong affection and patriotic predilection for its great principles. He is of necessity loyal because it is his conscientious duty. Patriotism is sublimated and becomes a religious obligation. Is there anything un-American in this? Does this teaching not tend to make good citizens?

"Among the many evils that afflict the body politic none is more deplorable than the frequency with which the will of the people is frustrated by frauds in elections. This has been the theme of statesmen and political moralists for years. All recognize it as the cancer which has been insidiously attacking the very life of

The Catholic
Church and
American In-
stitutions.

the nation, which must be eradicated and destroyed if we are to preserve our institutions in their integrity.

"Here, again, the church intervenes. According to the teaching of our learned doctors, the political sovereignty which is vested in a nation, under the ordinance of God, is vested so that it may be used for the public good. When the people exercise sovereign political power they exercise a power given to them by the Great Sovereign, in trust, and they are bound in conscience to perform the trust honestly and with fidelity.

"Thus another fundamental political duty is transformed into a conscientious obligation. As no man can be disloyal to his government and be a good Catholic, so no man can be a good Catholic and pollute the ballot-box, or in any other way fraudulently frustrate the electoral of the people. Is this teaching un-American?

"All the hostile criticism of the church in this connection rests upon an ignorance of the real nature of liberty. To many unreflecting persons the word liberty conveys no meaning except the absence of restraint, the absence of any external power controlling the will. For them liberty means the right to follow their own wills and inclinations without let or hindrance. This, however, is the liberty of anarchy; it is not American liberty. We are free American citizens, but may we do as we like? May a man make a contract with me and break it with impunity? May he injure my property, infringe my rights or personal security, obstruct the conduct of my legitimate business, steal my goods, put a bullet through my brain, without becoming a subject for the coercive discipline of the law of the land?

"Men cannot live together without government, and government implies the restraining influence of law.

"Therefore by the highest American authority, for the security of liberty, governments are instituted and constitutions ordained and established. Liberty cannot exist without the authority of government exercised under the forms of law.

"Our American institutions are justly deemed the masterpiece of human contrivance for securing government which will rule only for the general good. It is in accomplishing precisely this result that the church uplifts and sustains the weak hands of men by her potent spiritual power.

"The Catholic church has been the only consistent teacher and supporter of true liberty. In her spiritual empire over the souls of men she is a government instituted and established not by the people but by God Himself. She administers laws; but they are divine, not human laws. Her children are protected from spiritual despotism; not by checks and balances of human contrivance, but by the sacred guaranty of the divine promise.

"'Thou art Peter, and upon this rock I will build My church, and the gates of hell shall not prevail against it.'

"The Catholic church has been divinely commissioned to teach the truth; and in the possession of the truth her children alone have

American In-
stitutions Un-
rivalled.

true liberty. You shall know the truth and the truth shall make you free.' With the church spiritual freedom, as well as civil liberty, is possible only with law and government.

The Catholic Church not Un-American.

"Is there anything un-American in this? Is it un-American to say that there is a sovereignty higher than the sovereignty of the people? Is it un-American to acknowledge subjection to God and to His government? The American people are not, we think, prepared to admit that atheism, infidelity and irreligion are part and parcel of their institutions.

"But from whatever point of view we examine our American institutions we find them supported and sustained by the church. The declaration of independence declares that "All men are created equal," and we have endeavored to follow the spirit of this truth in the practical workings of our government, by giving each man an equal voice in the conduct of affairs, by discouraging ranks and classes and by insisting upon perfect equality before the laws of the land.

Democracy in the Church.

"But this democratic equality pales into insignificance before that taught and practiced by the church. In her eyes all men are equal because they are sons of the same Father and joint heirs of the heavenly treasure. Before her altars there is no precedence. The labore on our streets has for companion the financial magnate; the lowly negro, once a slave in our southern clime, bows with reverential awe side by side with the refined chivalric scholar, once his master, and the Magdalen mingles her penitential tears with the chaste aspiration of the white-souled nun. No such real democracy can be found outside the Catholic church.

"And finally, let us consider another striking characteristic of our American life. We boast with proper pride of the equal opportunity which every citizen has of rising, by his own merit, to the highest position of political honor. Any poor boy in the land has the right to aspire to a seat in congress, to be vested with the judicial ermine or supreme honor, to occupy the chair once filled by Washington. There is nothing in the nature of our institutions which will make the fulfillment of his ambitious hopes impracticable. The brightest names in our history are the names of men who have sprung from an origin as lowly as his own.

Equality in the Catholic Church.

"Have we not in the church in America a most notable illustration of this equality? An humble American citizen is an august prince of the church. In him we have a living proof of all the principles for which we have been contending. He is a prince of the church; and yet, is he hostile to democracy? He is infused with the very quintessence of the Catholic spirit; and yet, is he not the very incarnation of true Americanism? He knows full well the plentitude of his spiritual power, its high dignity, its wonderful authority; and yet, is he an enemy of American liberty? The whole country knows and acknowledges that within the entire confines of the republic there is no more ardent patriot, no more enthusiastic supporter of our American institutions than the gentle, modest, illustrious James Gibbons, cardinal archbishop of Baltimore."

"The Missionary Work of the Church in the United States" was the succeeding paper by the well known Paulist Father, Rev. Walter Elliott, of New York. In giving his view of the outlook for the extension and propagation of the Catholic faith within the United States, Father Elliott suggested:

"Only make a parallel of Catholic principles and American fundamental ideas on human dignity, and you will perceive that we are up to the times and kindred to the nation. There can be little doubt that this republic shall be made Catholic if we love its people as God would have us. We are right, and we can prove it. I do not want to believe those prophets of ill-omen who tell us that we are shortly to find ourselves in the midst of a nation which has lost the knowledge of Jesus Christ as its redeemer, which knows no heaven or hell but the sorrows and joys of this fleeting life; but there is much to confirm that gloomy view. And what voice shall call them back from so dark a doom but the trumpet note of Catholic truth? Who should be foremost in print and on platform and in the intercourse of private life, pleading for Christ and offering His promises of eternal joy, if not Catholic bishops, priests and laity?

The Republic
to be Catholic.

"The diffusion of Catholics among non-Catholics makes a personal and independent tone of Catholicity necessary in any case, but it also distributes missionaries everywhere, independent religious characters who can maintain the truth with the least possible external help. It is God's way. One by one men are born, become conscious of responsibility, die, are judged. One by one, and by personal influence, non-Catholics are made aware that they are wrong; and then one, and again another of their Catholic friends personally influence them to understand that Catholicity is right.

"Councils have done much for religion, but men and women have done more, for they made the councils. There were great councils during the two hundred years before Trent, and with them and between them matters grew worse. Why did Trent succeed? held amid wars, interrupted, almost disjointed. Because the right sort of men at last had come—popes, bishops, theologians. It was not new enactments that saved us, but new men—Ignatius and Philip Neri, Teresa and Francis de Sales and Vincent de Paul, and their like."

"The Relations of the Civil Government and the Catholic Citizen," was the third paper, by Walter George Smith, of Philadelphia. He contended that: "The church and the state, as corporations or external governing bodies, are indeed separate in their spheres, and the church does not absorb the state, nor does the state the church, but both are from God, and both work to the same ends, and when each is rightly understood there is no antithesis or antagonism between them. Men serve God in serving the state as directly as in serving the church. He who dies on the battlefield fighting for his country ranks with him who dies at the stake for his faith. Civic virtues are themselves religious virtues, or at least virtues without which there are no religious virtues, since no man who loves not his brother does or can love God.

Civil Govern-
ment and the
Catholic Citi-
zen.

"The state then does not proceed from the church, nor the church from the state. But as to the form of government the church has no dogma. In the language of Balmes,¹ the Roman pontiff acknowledges equally as his son the Catholic seated upon the bench of an American assembly and the most humble subject of the most powerful monarch. The Catholic religion is too prudent to descend upon any such ground. Like a tender mother speaking to her son, she says to him: 'Provided you depart not from my instructions do what you consider most prudent.' ("Protestantism and Catholicity Compared," p. 357).

"As has been said by Cardinal Gibbons: 'Our holy father, Leo XIII, in his luminous encyclical on the constitution of Christian states, declares that the church is not committed to any particular form of civil government; she adapts herself to all. She leaves all to the sacred leaven of the Gospel * * * in the congenial atmosphere of liberty; she blossoms as the rose.' (Quoted by Fr. Hecker—"The Church and the Age," p. 101.)

Such being the doctrine of the church upon civil government, why should there be any doubt or distrust of American Catholics in the minds of their fellow citizens? So long as the theory of our republican constitution is carried into practical operation there can be no clashing between the duties owed by the Catholic citizen to his church and to his state. The cry that he is bound by allegiance to a foreign government because he recognizes the Pope as the visible head of his church, is unfair and confusing.

No Catholic need be confused in his efforts to perform his duty to the state. The present age, as far as we can know, presents problems for solution, more difficult than any that have preceded it, more difficult because history affords no precedents by which men may act upon them. Evils of social life have become so obvious and so dangerous that the best thought of all people is concentrated upon their consideration. Men of undoubted sincerity and of heroic courage, deceived by their own ardor and generous impulses and without guidance from spiritual authority, have not hesitated to advocate theories of relief that involve the complete revolution of that order which has been accepted as second only to revelation. While the church teaches and has taught that the right of private ownership of property, while not directly of divine ordinance, is yet essential to the well ordered happiness of mankind, the so-called philosophers of the revolution advocate its unconditional abolition; while the church maintains the doctrines of personal liberty and individualism, the tendency of the revolution is to absorb the individual in the state. The revolution bases its arguments upon the assumption of a social contract and the perfect ability, if not the perfection of human nature *per se*; the church looks upon government as a mediate ordinance of God, arising from the constitution of man, and human nature as imperfect, tainted with sin. The revolution insists that the popular will, and the popular will alone, is the supreme fount of justice."

Revolution
Prevented by
the Church.



Most Rev. John Ireland, Archbishop of St. Paul, Minn.

Columbus.

The succeeding papers of the day related to the personages and events connected with the discovery of the New World; that on "Columbus," by Dr. Richard H. Clarke, of New York, was a learned dissertation on the career and character of the illustrious Genoese designed to be a vindication of his character from the various charges and assaults made, especially by recent writers. Miss Mary J. Onahan read a bright paper on "Queen Isabella," which was highly praised. Miss Onahan had the honor of being the first woman to address a Catholic congress in the United States. The subjoined extract will best indicate the spirit of the paper:

"Woman's faith, called until proved, woman's credulity, once more rose triumphant, and Isabella has no fairer crown than that woven by her trusted and valiant admiral. 'In the midst of the general incredulity,' wrote Columbus, 'the Almighty infused into the queen, my lady, the spirit of intelligence and energy, and whilst everyone was expatiating only on the inconvenience and cost, her highness, on the contrary, approved it, and gave it all the support in her power.'

"Religious zeal had dictated the war against the Moors, religious zeal urged Isabella to sanction the seemingly hopeless voyage of Columbus, and when these voyages were crowned with success, her first solicitude was the welfare of the benighted and helpless natives. It was under her special protection that he set sail on his fourth voyage, from which Isabella did not live to see him return.

Queen Isabell-
la the Catholic.

"As a queen, Isabella attained the greatest glory; as a mother, she was called upon to endure the deepest sorrow. The anguish of a father's or mother's heart at the loss, the ruin of a loved child—that indeed, must be something that only they who have felt it in all its anguish and all its bitterness can ever fathom. While her husband was engaged in his brilliant wars in Italy and the great captain, Gon salvo de Cordova, was daily adding new glories to the crown of Spain while the fame of that great prince of the church, Cardinal Ximenes was spreading throughout Europe, Isabella's life clouded by domestic misfortune began gradually to decline. One after another her children had been taken from her by death and by misfortune worse than death. Her only son, Don John, died three months after his marriage. Her favorite daughter and namesake lived but a year after her nuptials with the King of Portugal, and their infant son, on whom were founded all the hopes of the succession, survived her but a few months. Isabella's second daughter, Joanna, married to Philip, Prince of the Netherlands, became insane, and there can be no sadder history than that of her youngest child, Donna Catalina, memorable in history as Catherine of Aragon.

"These and other misfortunes clouded Isabella's years. When she felt the end to be not far distant, she made deliberate and careful disposition of her affairs. Even on a bed of sickness she followed with interest the affairs of her kingdom, received distinguished foreigners and took part in the direction of her affairs.

"'I have come to Castile,' said Prosper Colonna on being presented

to King Ferdinand, 'to behold the woman who from her sick bed rules the world.'

"There was no interest in her kingdom, her colonies or her household that she neglected. In her celebrated testament she provided munificently for charities, for marriage portions to poor girls, and for the redemption of Christian captives in Barbary. Patriotism and humanity breathed in its every line, she warned her successor to treat with gentleness and consideration the natives of the new world added to Spain; warned them also never to surrender the fortress of Gibraltar.

"By her dying words," says Prescott, 'she displayed the same respect for the rights and liberties of the nation that she had shown through life, striving to secure the blessings of her benign administration to the most distant and barbarous regions under her sway.'

Prescott's
Eulogy.

"The woman whom life had not daunted, death could not dismay. On the 26th of November, 1501, Isabella the Catholic breathed her last, in the fifty-fourth year of her age and the thirtieth of her reign.

"The queen and true woman she had proved herself through life, true queen and true woman she proved herself in death. The Catholic church is not ashamed of the ideal in womanhood that it presents—an ideal that it has upheld for centuries, an ideal that is still shining as a new risen star, serene and beautiful in the summer sky. The queenly scepter of Isabella was laid aside, the womanly frame had long since crumbled into dust, but the church of which she was so valiant a daughter, the church that crowns her with that fairest of her titles, is not dead. It lives."

"The Consequences and Results of the Discovery of the New World," was the concluding paper of the first day's session, by Geo. Parsons Lathrop, of New London, Conn. He remarked:

Geo. Parsons
Lathrop.

"It is a good thing that all sects found outlet here and were enabled to carry on their battle to the fullest extent. It was a good thing that the Puritans should enter freely and have their way and fancy that they possessed the whole world. Spain, France and England—these three powers vied with each other in colonizing and trying to possess the New World, and especially this northern part of it. France and Spain were Catholic, and they rendered us the service of tinging the country deeply with their faith. England became anti-Catholic, and did her best to expunge the faith from this realm which came under her rule. Yet as history has resulted the church at last found her surest foothold in this country under the anti-Catholic dominion which had tried so hard to suppress her, and the church has attained here in a single century of freedom a growth never paralleled in modern history. This was one of the most important results to religion of the discovery of America.

"True liberty is what the church most inculcates, and what it most needs. It has found it at last in this country where at first its prospect of doing so seemed most unlikely. It is by such paradoxes that the divine power works, regardless of the self-interest or even the most selfish foresight and planning of men. The complete separation of

church from state, which exists here, has been an immense advantage to religion, and will continue to be so by assuring it of entire independence in the pursuit of its spiritual aims."

The great event of the Congress was the appearance of Monsignor Satolli, the papal delegate, Tuesday forenoon, immediately the formal organization had been completed. When he entered the hall the assembled thousands burst into a storm of cheers; the ladies waved handkerchiefs. Indeed, rarely has a scene of such widespread enthusiasm been witnessed in any public assemblage. It was a striking testimony of the respect and affection with which the papal delegate is regarded by his co-religionists, the Catholic public in the United States. Archbishop Ireland translated his speech into English:

Monsignor
Satolli's Ad.
dress.

"I beg leave to repeat, in unmusical tones, a few of the thoughts that his excellency, the most right reverend apostolic delegate, has presented to you in his own beautiful and musical Italian language. The delegate expresses his great delight to be this morning in the presence of the Catholic Columbian Congress. He begs leave to offer you the salutation of the great pontiff, Leo XIII. In the name of Leo he salutes the spiritual children of the church on this American continent; in the name of Leo he salutes the great American Republic herself.

"It is," he says, "a magnificent spectacle to see laymen, priests and bishops assembled here together to discuss the vital social problems which the modern conditions of humanity bring up before us. The advocates of error have their congresses. Why should not the friends and advocates of truth have their congresses? This congress assembled here today will, no doubt, be productive of rich and magnificent results. You have met to show that the church, while opening to men the treasures of heaven, offers also felicity on earth. As St. Paul has said, "She is made for earth and heaven; she is the promise of the future life and the life that is." All congresses are, so to speak, concentrations of great forces. Your object is to consider the social forces that God has provided, and to apply, as far as you can, to the special circumstances of your own time and country these great principles.

The Great So-
cial Forces.

"The great social forces are thought, will and action. In a congress you bring before you these three great forces. Thought finds its food in truth; so in all that you do, in all the practical conclusions that you formulate, you must bear in mind that they must all rest upon the eternal principles of truth. Will is the rectitude of the human heart, and until the human heart is voluntarily subjected to truth and virtue all social reforms are impossible. Then comes action, which aims at the acquisition of the good needed for the satisfaction of mankind; and this again must be regulated by truth in thought and by virtue in the human will. The well-being of society consists in the perfect order of the different elements toward the great scope of society. Order is the system of the different relations of the different elements, one to the other, and these relations to which men are subject are summarized in three words—God, man and nature.

"Men should not devote their whole being and all their energies to the seeking out of mere matter. "Blessed are the poor in spirit"—that is, free and independent of the shackles of mere matter. "Blessed are they who hunger and thirst after justice"—justice first before self-satisfaction, before all attention to one's personal wants. And "Blessed are the merciful." Blessed are they who know and feel that they don't live for themselves, whose hearts go out in sweetest mercy to all their fellows. History has proven that human reason alone does not solve the great social problems. These problems were spoken of in three pre-Christian times, and Aristotle and Plato discussed them. But pre-Christian times gave us a world of slavery, when the multitude lived only for the benefit of the few.

Human Reason Inadequate

"Let us restore among men justice and charity. Let us teach men to be prompt ever to make sacrifice of self for the common good. This is the foundation of all social elevating movements; it is the foundation of your own congress. Now, all these great principles have been marked out in the most luminous lines in the encyclicals of the great pontiff, Leo XIII. We then study those encyclicals; hold fast to them as the safest anchorage. The social questions are being studied the world over. It is well they should be studied in America, for here do we have more than elsewhere the keys to the future. Here in America you have a country blessed specially by providence in the fertility of its fields and the liberty of its institutions. Here you have a country which will pay back all efforts, not merely tenfold, but a hundredfold; and this no one understands better than the immortal Leo, and he charges his delegates to speak out to America words of hope and blessing.

"Then in conclusion, the delegate begs of you American Catholics to be fully loyal to your great mission and to the duties which your circumstances impose upon you. Here are golden words spoken by the delegate in concluding his discourse: 'Go forward, in one hand bearing the book of Christian truth and in the other the constitution of the United States.' Christian truth and American liberty will make you free, happy and prosperous. They will put you on the road to progress. May your steps ever persevere on that road. Again he salutes you with all his heart. Again he expresses his delight to be with you, and again speaks forth to you in strongest and sweetest tones the love of your holy father, Leo XIII."

The Bible and
the American
Constitution.

Following Monsignor Satolli's address, Count Francis de Kuefstein, a distinguished Austrian nobleman well known in Rome, was introduced. He received a cordial reception and having returned thanks in English for the welcome, and expressed his pleasure at the privilege of being permitted to take part in this memorable congress, the count continued his address in French, in which language he said he could more fully express his sentiments.

The great question of the congress, "The Social Question," was then taken up. The introductory address was delivered by Right Rev. John A. Watterson, bishop, of Columbus, Ohio. The address was one

The Social
Question.

of the most brilliant and thoughtful delivered during the congress. Indeed, it proved, as it was intended should be the case, the keynote of the subsequent discussion. Particularly acceptable to the vast gathering was the eloquent tribute which the bishop paid to the holy father for the masterly manner in which his famous encyclicals expose the evils that beset modern society and suggest remedies for their removal. The bishop's declarations that the present glorious pontiff by his personal dignity, his wisdom and his firmness, is teaching people that the Pope is a good thing in the world and for the world, and convincing all intellects that if society is to be saved from the fate that threatens it, its salvation must come from the Vatican, were among the most notable ones of the whole congress and were applauded to the echo. The bishop said: "Truth is the sap that gives the tree of society its blossoms, foliage and fruit; it is the generous blood, which coursing through the social body gives it life and energy and beauty unto all the ends for which it was established by Almighty God. And wherever truth is abandoned or disregarded, society must suffer; and society is suffering today, because, to a large extent, it has practically rejected the great fundamental principles of Christianity and substituted mere material and selfish interest, as the moving and dominating force in the life of individuals and nations. Behold, then, why Leo XIII. is recalling to the intellects of men those great bedrock truths, on which the health and life of nations and society depend. Leo XIII. like many of his illustrious predecessors in similar conditions of men, is fulfilling his special mission by defending the masses of the people against the oppressions of avarice and injustice, and showing the shallowness and dangers of the social theories and mere philosophism of today, while at the same time upholding the rights of legitimate authority. Instead of the old teachings, which give us such clear and precise views of our intellect, our passions, our will, our duties to ourselves, the family, the state, the church, society and God, what have rationalists, materialists, socialists, and other mere humanitarians been offering to mankind? They have been delivering natural reason itself to uncertainties the most poignant, and society to disorders, the inevitable consequence of a teaching without sound principles and therefore without true morality. By awakening the love of strong and wholesome principles in the hearts of men capable of understanding, by inviting attention to the duties as well as the rights of men and calling a return to those simple Christian truths on which society was reformed by our Divine Redeemer, Leo XIII. has been doing a grand work, not only for the present but for every future generation. There is not a question vital to modern society that he has not touched and solved in his great encyclicals on Human Liberty, Political Power, The Christian Constitution of the State, the Duties of Citizens, and the Condition of Labor. By his depth of thought, the wisdom of his teachings, his close touch and his tender sympathy with the wants and interests of all humanity and the sagacity of the fears which he expresses for the future of nations, his letters have won the admiration of the very enemies of Christianity."

The Mission
of the Pope.

"It is within the lines traced out in the encyclicals of Leo XIII., and by the application of the remedies there suggested; it is by the coöperation of church and state, and the return of capital and labor to the basic law of evangelical love; it is by civil legislation, inspired by Christianity and directed to the good, not of one class only, but of all the people, that a better social condition is to be brought about. Nor can the Catholic church be ignored in this great work. On the contrary she is to be the most potent factor in reaching the consummation devoutly to be wished by all the lovers of their kind. And you, Catholic laymen and women, are to have an intelligent and active part in the needed improvement of society. You are to help by good example and in various other ways. Spread the encyclicals of our Holy Father Leo XIII., not only among those of the household of the faith, but also among your brethren outside of the church. Make them known to those with whom you are brought into companionship in social and business life, and the seeds thus sown will have a happy fruitage. The church needs to organize Catholic workmen into safe and healthy associations; but whether it is better in the circumstances of our country to band them into Catholic associations under exclusive Catholic direction or to try to desecularize existing societies and infuse into them more of the spirit of Christianity, is a question that I leave to the deliberations of this congress.

The Church
the Most Po-
tent Factor.

"Teach the poor that while inequalities of condition always have existed and always will exist as long as human nature remains what human nature is, they are not on this account to be wanting in Christian love for those who are more favored with material prosperity. They are to bear in mind the beautiful lesson of that wonderful Sermon on the Mount, in which our Saviour lays the foundation of the Christian system of society: "Blessed are the poor in spirit, for theirs is the kingdom of heaven." Wealth is not an absolute good, and therefore patience and resignation in the spirit of the Gospel are to be practiced, while at the same time the admonition of St. Paul must be heeded: "If any man will not work, *i.e.*, if he be unwilling to work, let him not eat." Let all, rich and poor, be mindful of their duties to one another; and then if all will learn the lesson in practice as well as theory, Christianity shall again have occasion, as in the ages of faith, to exult in the triumph of her principles, and the world to exclaim as in ancient days: 'Behold, how they love one another.' Upon this triumph of the future Leo XIII. will have his influence, and you, ladies and gentlemen, will have yours too, if you will be only true to yourselves and the great Christian responsibilities that rest upon you as citizens and Catholics."

The encyclical of Pope Leo XIII., on "The Conditions of Labor," was treated in a carefully prepared exposition of the Pope's teaching on the subject by Hon. Judge Semple, of Alabama. The distinguished gentleman declared that: "The platform of Catholics on the condition of labor was announced by Leo XIII. in the encyclical 'Rerum Novarum.' This paper seeks to gather a syllabus of leading social prin-

The Pope's
Encyclical on
Labor.



ciples from that immortal document which called forth letters of thanks from the emperor of Germany and the president of the French republic, and which shows the head of the church as the reverend counsellor of states, the father of Christians and the friend of the people. All agree and no one can deny that some remedy must be found, and quickly found, for the misery and wretchedness which press so heavily at this moment on the large majority of the very poor. But where is it to be found? Socialism steps forward and answers: 'I have found it; I am the redeemer of society. I will vest all property in the state. I will give it the sole administration, and it shall distribute to each according to his needs. Thus I will abolish poverty and bring back the golden age of universal equality.'

"'No', replies the holy father. 'Your project is at once futile, unjust and pernicious. It is futile, for if all goods must forever remain common, where is the workingman's hope of bettering his condition by industry and economy? Where is his liberty, his inalienable right to invest his wages permanently and profitably, to dispose freely of the fruit of his sweat?'

"But, above all, it is emphatically unjust. Centralization of property in the state violates natural rights. The state cannot take away the right to acquire property, for this right is from God.

"This natural right to acquire and hold property is manifested more clearly still in the rights and duties of the father of the family. What right more clear, what duty more sacred for the father than to provide for his offspring against the wretchedness of want in this mortal life? Yet by what other means can this sacred duty be fulfilled than by the acquisition and ownership of permanent property, to be transmitted by inheritance?

Socialism Ruinous. "Socialism would introduce discord and confusion, dry up the very sources of production and destroy the chief spur of genius, and its boasted equality would be an equality in wretchedness and misery and of universal enslavement to the state. Nothing could be more unjust or more disastrous than thus to deny man's natural rights, so manifest to our reason and so strongly confirmed by the morally universal consent of mankind, by the practice of all ages, by the sanction of positive human laws, by the divine law itself, which forbids us even to cast a covetous look on our neighbor's house or his field or anything that is his. Therefore socialism is manifestly futile, unjust and pernicious, and cannot be the remedy which we seek.

"How, then, shall we soften the asperities arising from the friction of labor and capital? For they are not naturally hostile, but friends.

"The vicar of the Prince of Peace declares that this blessed result demands the harmonious coöperation of all the agencies involved, of the laborer and the capitalist, the rich and the poor, the state and private societies. But, he adds, that all their efforts will be vain without the aid of religion, with the principles which she brings forth from the Gospel. For, in the first place, religion, as the herald of God, teaches men the duties of justice. It says to the workingman:

form faithfully and scrupulously the labor which you have freely and fairly promised. Respect the person and property of your employer. Never resort to violence, even in representing your just rights. Above all, shun the company of men of evil principles, of men who delude you with vain hopes and lead you to disaster, denying the necessity of that painful labor which was imposed by our Maker and not done away with by our Blessed Redeemer, but only sweetened by His example, and grace and promises.'

"The Son of God was Himself a poor man and a carpenter, and He made it plain to all ages by His example that dignity is in worth and not in wealth, and He taught us that the only path to heaven is that stained by His bloody footprints.

Christ a
Working Man.

"How, then, can society be cured in our day? By a return to a pure Christianity and submission to its health-giving precepts and practices. What are the counsels of the holy father to the state for the improvement of the condition of labor? The state is reminded that while it exists for the common good it has a special duty to the workingmen and to the poor. For they are the most numerous class and are so engrossed by their daily necessities as to have little leisure or capacity for the thoughtful and prudent consideration of their own special interests; while the capitalists and employers, fewer in number, strong in wealth and with an abundance of leisure, may spend their days and nights in scheming to add more and more to their gain, and striving to diminish yet more the share of the workingman in the product of his labor. The power of the state should be exerted in behalf of the weak to lighten their burdens by wise and wholesome administration, and by striving to secure to them a reasonable subsistence as the price of their toil and some provision for their necessities in time of hardship. This it may well do without suspicion of undue partiality for it comes to the help of the weak.

"The state may regulate the natural right to acquire property, but it has no authority to abolish it by the drain and exhaustion of excessive taxation. At present one of the greatest evils we endure is that society is too nearly divided into classes of the very rich and the very poor. One of these exercises the great power of wealth, it grasps all labor and all trade, it manipulates for its own profit all the sources of supply, and is always powerfully represented in the councils of the state. On the other side stand the sore and suffering multitude, always ready in their distress to listen to the extravagant promises of irresponsible advisers, and prone to violence.

"It is also incumbent on the state to protect the workingman's enjoyment of the Sunday rest; not to be devoted to vicious excess, but that he may forget, at least, for one day in the week, mere worldly cares, and turn his face and his thoughts upward to his Maker. For nothing is more conducive to the strength of the state than the morality of her citizens, and true morality is always founded on religion. The workingman himself cannot agree to the servitude of his soul, and no one has a right to stand in the way of his enjoyment of that higher life which prepares him for the joys of heaven."

Sunday Rest
Protected.

The Duties of Capital. "The Duties of Capital" was the subject of the paper by Rev. Dr. William Barry, of Dorchester, England, defining the nature and proper uses of wealth. The writer says: "The end or purpose of wealth is not simply the production of more wealth, nor is it the selfish enjoyment even of those who produce it. Man is a moral and religious being, and the industries which exhaust so large a part of his time, thought and labor should be carried out under the law which is supreme in conscience. To make, or increase, or distribute wealth is a social function. It is so because man was intended to live in society, because society does in fact acknowledge and secure his individual rights, and because no one of his single, unaided efforts could store up the accumulated resources to which these "few rich people" are indebted for their leisure and luxury. If, then, capital, by which I mean private property yielding a revenue, is to exist in a Christian commonwealth, it must fulfill its duties to the public. For it is a trust given to the individual on condition of his exercising the social function which corresponds to it, as a Christian ought.

"Leo XIII. defines it to be a sin against justice when one man appropriates, whether in the shape of profit, or of tax, or of interest, the fruits of another man's industry without rendering him an equal return. He does not say that the return must be directly economical, but certainly he does mean that there ought to be an adequate return of some sort. The rich man, therefore, whose riches are nothing else than the surplus fruits of his fellows' toil, is bound, first, to render a just human wage to the toiler, and, second, to so employ his wealth, which has been put into his hands as, on the whole to make the condition of those who toil, more advantageous to them than if private capital did not exist.

The End of Commerce. "In other words private capital is an expedient, like constitutional government or manhood suffrage, by which the great ends of society are meant to be furthered. If it does this, it is justified; if it does not how can it endure? The resources of civilization are earned by one set of men, and disposed of by another. I will not call that an iniquitous arrangement. But it stands to reason that those who distribute are bound to do so for the good of the social organization, which they do, in fact, govern.

"Therefore, as 'the end of all commerce' is not 'individual gain,' so it is righteousness, and not anarchic revolution, which insists on teaching capitalists their duties toward the organism which support them. Let us reckon up some of these duties.

"Negatively, capitalists have no right to interfere with the working men's right to combine in the trades unions, and hence they cannot fairly require their workingmen to give up belonging to such associations, nor can they make it the condition of a just contract.

"Again, they have no right to take advantage of this distress of human beings by beating down the just price of labor; to do so is usury and has been condemned times out of number by the Catholic authorities.



Most Rev. P. A. Feehan, Archbishop of Chicago.

Duties of Capitalists

"Nor must they lay upon their workmen inhuman tasks, whether as regards the length, quality or conditions of labor. And the whole legislation of factory acts; inspection and the protection of women and children is in its idea as truly economic as it is Christian, and capitalists ought not to complain of it. Further, the lowest fair wage is one which although varying according to country, sex and time of life, will enable the worker to fulfill the ordinary duties of humanity, to keep God's law and to provide against sickness and old age.

"It is the bounden duty of capitalists to allow their work people the Sunday rest. Corporations are as much under these obligations and bound to fulfill them as individuals. Work people cannot justly contract themselves out of these and similar rights. And every agreement to disregard them is so far null and void.

"Again, it is elementary good sense, as well as law, that lying, cheating and misrepresentation when they enter into the substance of a contract make it of no effect. And that he who has stolen, whether from the public or from private citizens, is bound to restore. And that the greater the robbery the greater the sin. And that even a state is capable of robbing its citizens collectively, as when it surrenders without a proper equivalent rights of way, or public lands, or the common right of market; and, in general, when it creates or suffers to grow up unchecked monopolies which take an undue share of the products of labor, and which violate the economic freedom of others. To make thieves restore their ill-gotten goods, to put down 'rings and corners,' to safeguard the health, morals and religious freedom of its citizens are duties incumbent on the state, especially when the majority of the people seem to be at the mercy of private capitalists. Nor can it be objected that these things constitute an 'intolerable interference with the rights of property,' for property never has any right to do wrong.

"All this means, then, the imperative necessity of a constitution for capital. Religion furnishes the ideal, morality the grounds, and law and custom the methods upon which this mighty task is to be achieved. To make democracy a real thing is all one with limiting, defining and Christianizing the powers of those who wield at present according to their good pleasure, the material resources gathered by the thought, labor and perseverance of millions upon millions.

Rights of Labor.

"What, then, should the people do in this day of their political supremacy? Two things, I answer. They should insist, by custom and legislation, on making the contract between capitalist and workingman a just human bargain, on the lines so plainly drawn out by Leo XIII., in his encyclical. And they should defend by every fair means at their disposal, the rights of public property, which is, in fact, their property, not permitting it to be sold, or squandered, or stolen away, under pretense that the individual who is going to get rich by appropriating it has acquired a legal claim upon that which, in such absolute fashion, never could legally have been made over to him.

"If all this amounts to no less than reforming your legislature, then in God's name set about reforming them, root and branch. A

if a mandate to your executive is required, shall it never be forthcoming? Is not the responsibility of a free citizen something which he neither can nor ought to give to another? Your political freedom should bring with it economic justice. There is little meaning else in that Declaration of Independence which is written upon American hearts.

"Our hope is that the Christian democracy of America will, by peaceful and appropriate legislation, put an end to these things which have lasted too long. It seems to me, in an especial way, the duty of Christian teachers, be they laymen or ecclesiastics, to hasten that wished for consummation, and to show that the Gospel in which they believe is indeed a law of liberty, the condition of the highest form of government, and as fraternal as it is just."

Dr. Barry's paper was supplemented by two others on different phases of the question of the "Rights of Labor" and the "Duties of Capital" by Edward Osgood Brown and John Gibbons, both well known Chicago attorneys.

"Poverty, the Cause and the Remedy," enlisted thoughtful papers from Thomas Dwight, M. D., of Boston, and M. T. Elder, of New Orleans. Dr. Dwight's paper was a strong presentation of the increasing evil of pauperism, and in it the writer sought to solve the problem---how to meet and remedy the need; he said:

"As rational beings, undertaking a serious work, it is for us first deliberately to apply our reason to the matter, to study it as we should study any commercial enterprise in which we were about to embark, any scientific question which we hoped to solve. Instinctive charity 's good. We have a kindly feeling for Goldsmith's village preacher in his dealings with the poor:

'Careless their merits or their faults to scan
His pity gave ere charity bega...'

but charity guided by reason is something higher.

"Pauperism and poverty are not the same. Every poor man is not a pauper. The pauper is one who habitually lives in a state of destitution, without recognized means of support, without purpose or hope of bettering his condition. Of course there are paupers of all grades. Of course this species is not always easily recognized. There are transitional forms. The poor man, falling under discouragement, is not far removed from the pauper who, as yet is not quite hopeless. At the other extreme the pilfering pauper merges by degrees into the habitual criminal. I should hesitate to class as paupers those who near the close of an industrious life fall into destitution. But in spite of uncommon instances the pauper is, on the whole, a fairly distinct type.

"The pauper is essentially a degraded type. If the degradation could be stopped the type would die out. It is far easier to save a man, still more to save a child from becoming a pauper than to reform the deformed individual. We must, therefore, consider both prevention and cure. Practically, as will soon appear, the two processes are

The Cause and
Remedy for
Poverty.

hardly distinct. The difference is only in the greater difficulty, humanely speaking, in the hopelessness of saving the confirmed pauper. The latter has no correct notions about anything. Society seems in league against him. Law is but an engine of oppression. Nothing but the doctrines of Christianity can give him light on the inequality of things here below. That his burdens should become bearable they must be seen in the light of the supernatural. He must learn the brotherhood of man."

Public and Private Charities. "Public and Private Charities" were treated in a series of papers by Chas. A. Wingerter, M. D., Wheeling, W. Va.; Thomas F. Ring, Boston; Richard R. Elliott, Detroit, and "Workingmen's Organizations and Societies for Young Men," by Rev. Francis Maguire, of Albany, N. Y., and Warren E. Mosher, of Youngstown, Ohio.

The paper by Col. Robert M. Douglas, of Greensboro, N. C., son of the famous Senator Douglas, the "little giant" of ante-war renown, was on the subject of "Trade Combinations and Strikes," one of the most delicate subjects before the congress. Colonel Douglas dealt chiefly with the powers exercised by corporations and the abuse thereof. He pointed out with singular clearness the authority of Congress and the states to control and regulate corporations through the exercise of the power of taxation. "So make and enforce the laws," was his conclusion, "that everyone throughout this broad land shall feel and know that there is no one so rich and so powerful as to be beyond or above the avenging arm of the law, and none so poor and humble as to be beneath its completest protection."

The same subject was treated by Frank J. Sheridan, of Dubuque, from the standpoint of association and arbitration.

Great interest attached to the treatment of the question of "Intemperance; the Evil and the Remedy," which was considered by Rev. James M. Cleary, of Minneapolis, the well known temperance apostle.

Father Cleary's address was a ringing denunciation of the plague of intemperance. He said:

Remedy for Intemperance.

"There exists a lamentable apathy among our Catholic people in our beloved country today concerning this dreadful evil. Catholic public opinion is not outspoken and vigorous as it should be against the saloon and the drink curse. While great improvement has taken place, there is still a crying need for action among our Catholic people. During the past twenty-one years the Catholic Total Abstinence Union of America has done noble and heroic work in the cause of sobriety and public decency. But with our ten millions of Catholics, this grand association should number instead of sixty thousand, six hundred thousand members.

"The church, by the united voices of our bishops assembled in the third plenary council of Baltimore, warns its members against the dangers of the drink habit and the temptations of the saloon. The same council warns our Catholic people against the business of saloons, keeping as 'an unbecoming way of making a living.' A man cannot be a good Catholic, a loyal follower of the teachings of the church,

this country and be a good friend of the saloon. Much less can a Catholic be a saloonkeeper and a dutiful child of the church.

"The debasing, brutalizing influence of excessive drinking, and saloon environments falls upon the laboring class of our people with more disastrous effect than upon those better favored by fortune. The dreadful vice of intemperance has made frightful havoc among our hard working Catholic people. What else but this spendthrift vice could afflict a large portion of our people with poverty so hopeless as to be like an incurable disease, a people to whom countless millions are yearly paid? What else huddles so many of them into the swarming tenement houses? I make no odious comparison between the intemperance of the wealthy and the intemperance of the poor. But the poor are greater sufferers, and hence enlist our deeper sympathy when intemperance blights their lives, for in addition to the heartache and sorrow which the vice entails equally upon rich and poor, it adds the horrors of penury, beggary and hopeless degradation to the lives of the children of toil."

The papers on "Religious Orders of Women and Their Work," and on "Woman in the Middle Ages," by F. M. Edselas and Anna T. Sadlier, names well known in current Catholic literature, were devoted to the different phases of woman's work in the church and in the world. The following extracts will give the reader a fair idea of the spirit of the paper on "Woman in the Middle Ages."

"The great success attending Sisters' work, with means so limited, is unquestionably due to the admirable system that marks the plan of each founder, as meeting the special ends in view. With wisely directed foresight the various rules and constitutions enter into minutest as well as most essential details. Each department has its special staff of officers and aids directly responsible to the superior for efficiency. An interchange of officers from time to time is of mutual advantage; latent talent thus brought out adds to the general good of the community. Convent life is a wonderful developer. No delicately sensitized plate of the photographer ever evoked more marvelous effects. Out of an embryo sister, seemingly inefficient every way, a shrewd novice mistress and wise superior will develop a true woman fitted for many and varied duties.

"The great question of religion or no religion, God or no God, in our school system, agitating, dividing and colliding our educational leaders, here finds its solution in the Sisters' work. The grand motive urging, driving them on is that the life of Christ in its fullness and beauty, in its strength and sanctity, and in its sublime perfection as far as possible, may be first implanted and then wrought out of those who otherwise might know little of Christianity beyond a few formulas and a code of morals shaped too often by human ideas and interests. Indeed, there can be no more interesting study for the theorist and the reformer, the optimist and the pessimist, the conservative and the liberal than the origin, growth and marvelous results of their work. In noting the lines taken by different orders, this fact may well be

Orders of
Women.

God or No
God in the
Schools.

emphasized as a clew to their success, that in singleness of aim and purity of intention, all unite in the one endeavor of making the world better, wiser and happier through their efforts; thus do they help on the federation of the human race, that glorious ideal of today to be merged into a more glorious reality of tomorrow."

Miss Sadlier's paper, which was read by Mrs. P. J. Healy, of Chicago, proved to be an exceedingly interesting portrayal of Life in the Cloister and in the Home during the Middle Ages.

"The nun played such a part in the drama of medieval life as to raise woman to the climax of her power. The nun was a chief factor in procuring the emancipation of women and proclaiming her equality, in a Christian sense, with man, by giving her a separate, individual existence. Immured in her cloister, the nun exercised a protective influence over the wife and mother and caused them to be reverenced on account of the possibilities of heroic virtue which she displayed. To the rudest warrior she was 'a thing enskied and ensainted.' In short, by her ideal of consecrated virginity, the church secured the elevation of woman.

"The Anglo-Saxon cloisters were thronged with nuns of the blood royal, Ethelburga, the first royal widow to enter religion; Etheldreda, of the strange romantic story; Elfreda, who aided Wilfrid in his struggle, to fix the Roman discipline upon the Celts; Earcontha, Domneva, Eanpleda, Ermenburga, Hereswida, Eadburga, Wereburga, Ermenilda and Sexburga were all nuns of royal birth; in one instance three generations, grandmother, mother and daughter, met in the cloister. Some were widows, some had, by permission, separated from their husbands, some had entered religion in early youth, being in the forcible Saxon word, veritable 'Gode-Brydes,'—'Brides of God.'

"The picture of life in the Irish and English schools in those early ages is interesting:

"In Ireland, land of saints and scholars, where learning at the darkest periods found asylum, St. Bridget, of the royal house of Leinster, exercised much the same patriarchal sway over men and women as Hilda at Whitby. Many poetic legends cluster about that spot dedicated to virtue and learning, and for a thousand years after Bridget's death a lamp burnt at her tomb; 'that bright lamp which burned at Kildare's holy fane.'

"The medieval households are, in the main, beautiful pictures of Catholic life. There, 'at the fireside of the heart, feeding its flame,' woman's true place, the mistress of the family shone. Wise, intelligent, loving and beloved, respecting and respected, she was troubled by no theories of female suffrage or equal rights or divided skirts. Her own rights, thanks to the church, were too secure, her duties too sacred; a helpful wife, a conscientious mother. 'Happy the ages,' cries Digby, 'when men had holy mothers.' She trained sons to fill high places, and daughters to vigorous practical utility, and she gained the love of her servants. Every woman in those days was made acquainted with every detail of household duty. With high-born

Cloister Life.

Medieval
Households.



Most Rev. P. J. Ryan, Archbishop of Philadelphia.

women the duties were simply wider and more onerous. She had to know medicines and surgery and church music and embroidery, as she was fitted to exercise the splendid hospitality of the times with that exquisite courtesy to strangers which was a rigid social law. But she had to sew and spin and cook and keep a time apart for reading. Spinning was a favorite occupation, by the way, of all classes of medieval women. Dante represents the women of Florence as spinning 'as they listened to old tales of Troy, Fiesole and Rome.'

"Charity toward the poor, the suffering, the afflicted, was eminently characteristic of medieval women. Always munificent, their charity chose a thousand tender and delicate modes of manifesting itself, seeing even in the mendicant the person of Jesus Christ. Mary, the mother of God, was the first great cause of the elevation of women. Divinely fair and holy, ever present to the medieval mind, she taught man to reverence, and women to deserve reverence. She appeared upon the pennons of knights or in their war cries, particularly if their cause were holy. Upon her they framed their ideal. The maiden in the cloister, with her consecrated teacher, placed Mary's image in miniatures or illuminations. The lady of the castle, with her bondswomen, uttered the transcendent prayer, 'Hail full of grace.' The wandering glee women, or the serf fresh from toil, bent the knee at Mary's wayside shrine. Even the gypsies in their midnight celebration of Christmas joined with the generations in calling her blessed.

"Everywhere that ideal, divinely human, before which all mere earthly perfection fades. Therefore, any summary of the women of the Middle Ages must be faulty, even as a matter of philosophical or ethical inquiry, which ignores the omnipresent and almost omnipotent influence of Mary, mother of God."

Papers on "Life Insurance and Pension Funds for Wage-workers," by Prof. John P. Lauth, of Chicago, and E. M. Sharon, of Davenport, Iowa, were devoted to the details of societies already operating on these lines; as also to the method in vogue at this time in Germany to carry out the last named feature.

*Immigration
and Coloniza-
tion.*

The subject of "Immigration and Colonization," which constituted an integral part of the problem of the social question, was considered in a series of papers by Rev. Michael Callaghan, N. Y.; Dr. August Kaiser, Detroit; Rev. J. L. Andreis, Baltimore; M. T. Elder, New Orleans. The different phases of the immigration question were presented according to national lines in the various papers; that of Father Callaghan, who is in charge of the admirable refuge at Castle Garden for immigrant girls, being devoted mainly to immigration from Ireland, past and present; that of Dr. Kaiser to a history of the German contingent, and Rev. Father Andreis to a vindication of the much abused Italian moiety of the great immigrant army. The sensation of the congress was the paper by Miss Elder, of New Orleans, on "Colonization," which was a decidedly pessimistic view of the condition and prospects of the Catholic church in the United States. The writer insisted that great and even enormous losses had resulted

from the neglect to encourage the settlement of Catholics on the land. As she expressed it: "Many are the ways for accounting for this loss. My explanation is the seemingly far-fetched one of neglect of colonization and immigration; in other words, neglect of the rural class."

And she continues: "The best class of Catholic immigrants are those who come here from agricultural districts, whether of Europe or of Canada. This is conceded by everyone who knows anything of the subject. The fate of these rural immigrants is one of two kinds—they remain in the cities or they go into the country. Remaining in the cities they become, as the last plenary council of Baltimore expressly declares, the slaves of monopolies and combines, the slaves of poverty and, worse still, the slaves of vice, and drunkenness. In saying this, I am but repeating the statements of the assembled bishops and archbishops of the United States. Going into the country, there, far from priests and sacraments, those immigrants prosper materially perhaps, but spiritually they starve. It is most natural then that their descendants, fed only by Protestantism, become exemplary Baptists, Methodists, Campbellites, etc. Hundreds and thousands of our noblest Catholic names are now borne by well-to-do Protestants in the country, or lately from there. Thus it is that in these whole United States (southern Louisiana excepted) we have no Catholic peasantry, no Catholic rural class, either peasantry or gentry, no Catholic agriculturists of any kind. My contention is, that we have no hold upon the agricultural masses, and that this fact accounts for many of our deficiencies."

Hon. H. J. Spaunhorst, of St. Louis, made an effective plea for Catholic society organizations, especially those that should continue the feature of benevolence and mutual insurance.

Father Vattman, the chaplain of Fort Sheridan, indicated a ripe field for Catholic activity and agitation when he told the delegates that there ought to be many more Catholic chaplains in our army than at present, and the same statement holds good of the navy. Furthermore, there is no better time than the present for the agitation of this subject, for President Cleveland has shown himself disposed to deal fairly in such matters, and his influence would go a good ways toward securing a reform of the existing inequality of representation.

Charles H. Butler, of Washington, voiced American Catholic sentiment when he declared that it was a matter of regret that the Catholic church did not take earlier steps for missionary work among the negroes of the South. The reason why it did not do this was, of course, the inability of the bishops, who had not priests at their disposal for the work. Had such missionary labor been undertaken earlier it is certain, as Mr. Butler declared, that the overwhelming majority of our Afro-American population would now be Catholic.

"Woman and Mammon." One of the most interesting papers presented to the congress was that contributed by Rose Hawthorne Lathrop, daughter of Nathaniel Hawthorne, America's famous novelist. "Woman and Mammon" was the subject chosen by Mrs. Lathrop, and her essay was a portrayal in words of beauty of the ideal woman

Catholic Immigrants.

More Catholic
Chaplains
Needed.

Woman and
Mammon.

and a scathing denunciation of the woman whose service was the service of mammon. Mrs. Lathrop's paper was loudly applauded.

"For Peace Among Nations." A memorial was adopted by the congress inviting the rulers of all nations to settle international disputes by arbitration. The memorial to the president of the United States said:

"We, in coöperation with other Christian bodies, humbly memorialize you, as the guardian of your people, in behalf of peaceful arbitration as a means of settling questions that arise between nations. The spectacle that is presented of Christian nations facing each other with heavy armaments, ready upon provocation to go to war and settle their differences by bloodshed or conquests, is, to say the least, a blot upon the fair name of Christians. We cannot contemplate without the deepest sorrow the horrors of war, involving the reckless sacrifice of human life that should be held sacred; bitter distress in many households, the destruction of valuable property, the hindering of education and religion, and a general demoralizing of the people."

"We are encouraged to urge this cause upon your consideration by the fact that much has already been accomplished; as, for example, by the arbitration of Geneva in the Alabama case and by the deliberations of the American conference at Washington, not to mention other important cases. It will be a happy day for the world when all international disputes find peaceful solutions, and this we earnestly seek."

The announcement that Archbishop Ireland would speak at one of the evening sessions of the congress served to draw an immense audience. The archbishop's address was characteristically strong, eloquent and patriotic. He said:

"There are Catholics—few of them, thank God—who dare at times to criticise our manifestations of patriotism, calling these manifestations, as one lately has dared, travesties upon real patriotism. I believe those men speak from their own souls. There is no patriotism in their souls, and they cannot see that there is patriotism in the souls of others. Why should we not be loud in our manifestations of patriotism? We love what is great and good; therefore we love the republic.

"And let me counsel you to be always enthusiastically patriotic; and let it be known throughout the whole country that Catholics are, as I said, if possible, more patriotic than other fellow-citizens, so that we show to the whole country what are the lessons of our faith. We show to the whole country that in the hands of none others, in the hearts of none others, are the liberties and the institutions of the republic of the United States safer. This, then, is our motto: "The Gospel in one hand and the constitution of the United States in the other."

"But a word on the Catholic Congress itself. It is held to bring out before the people the meaning of the encyclical of Leo XIII. on the social question. The Gospel of Christ is summed up by the Lord Himself in these words: 'Love God with all thy heart and soul and

*Appeal to
President
Cleveland.*

*Archbishop
Ireland's Ad-
dress.*

'thy neighbor as thyself.' Christianity puts before us the two objects of our love. A religion which would confine our affections to God Himself would not be divine; it would not be a religion of the Gospel; God would not be satisfied with it.

"Precisely because we love Him we must love all that He loves, and love, therefore, our fellowman. Nor would it be sufficient to love the spiritual good of the neighbor, we must also love the temporal good; we must love him in soul and body; we must love him for the life to come and the life that now is. The Gospel is throughout a great book of holy social work for men.

"It was God's intention that there should be a sufficiency for all, and it is the duty of each and every one to see that God's intentions are realized. God's will is that those who have an abundance of good things for themselves think of those who are in want, think of them as brothers and sisters of the same family; and when they refuse this universal charity they lie in their prayers when they look up to the skies and say, 'Our Father who art in heaven.'

"This is the true Gospel of Christ; this is the true teaching of the Catholic church. Today the world, alas! is drifting away from its Christian moorings. It is our duty to mark before all eyes the path of peace and blessedness, to spread before the nations the divine treasures in the bosom of the church. Are you going to convert the world by argument? By no means. Argument convinces the mind; it does not move the soul. The age, moreover, is tired of argument. The age has told us the evidence it demands, and I admire the good sense of the age.

The True Gos-
pel.

"The age says to us: You profess to be the church of the Gospel. Give us the Gospel in daily life; we judge the tree by its fruits. And in so saying it accepts our own challenge. The age is an age of humanity. It has caught up the lofty aspirations of the Christian soul in its great love for humanity, in the very profession of this love. The age demands charity, love for all of every language, every race and every color; love of man as he came forth from the hands of his Creator. Our country is filled with good works, charities of all kinds. Asylums are built for the poor and the blind and the mute and the imbecile. The American state is essentially in its instincts and aspirations Catholic. Let us, then, take hold of these instincts and aspirations and show that they have all been born of the Gospel, that they have all been perpetuated by our church in the past.

"The encyclical on the condition of labor is timely. This is what is needed—Catholic social work—social work to be done by all bishops, priests, nuns and women, and here precisely are our present efforts. Catholics have been half inclined in the past to perform their social duties through representatives. It will not do to leave all this work for the priests and the sisters and the religieuse. Catholic laymen have been too quiet in the past. The Catholic laity have an individual duty in all these social questions, in all the works of humanity and of charity. In these matters we should not be afraid, as some have

seemed to be, to coöperate with all who are doing good, whether they are just our kind of people or not, whether they be Catholics or not.

The Catholic & Glorious Church.

"We say this is a glorious church of ours—as, indeed, she is—and yet a fearfully large proportion of those so-called saloons are held by Catholics, and what a fearfully large proportion who lose in them their souls are children of the church! Here is work for all; here is work into which we should put all our religion, all our social and political energies, until our country is freed from these dreadful evils. We think we are good Catholics so long as our own private lives are not contrary to the law of God, but we have grave responsibilities besides this in our social relations and in our political life, and Catholics who vote for bad laws, who vote not for the suppression of great social evils, contradict the God of purity and holiness, contradict the Gospel of Christ and murder souls."

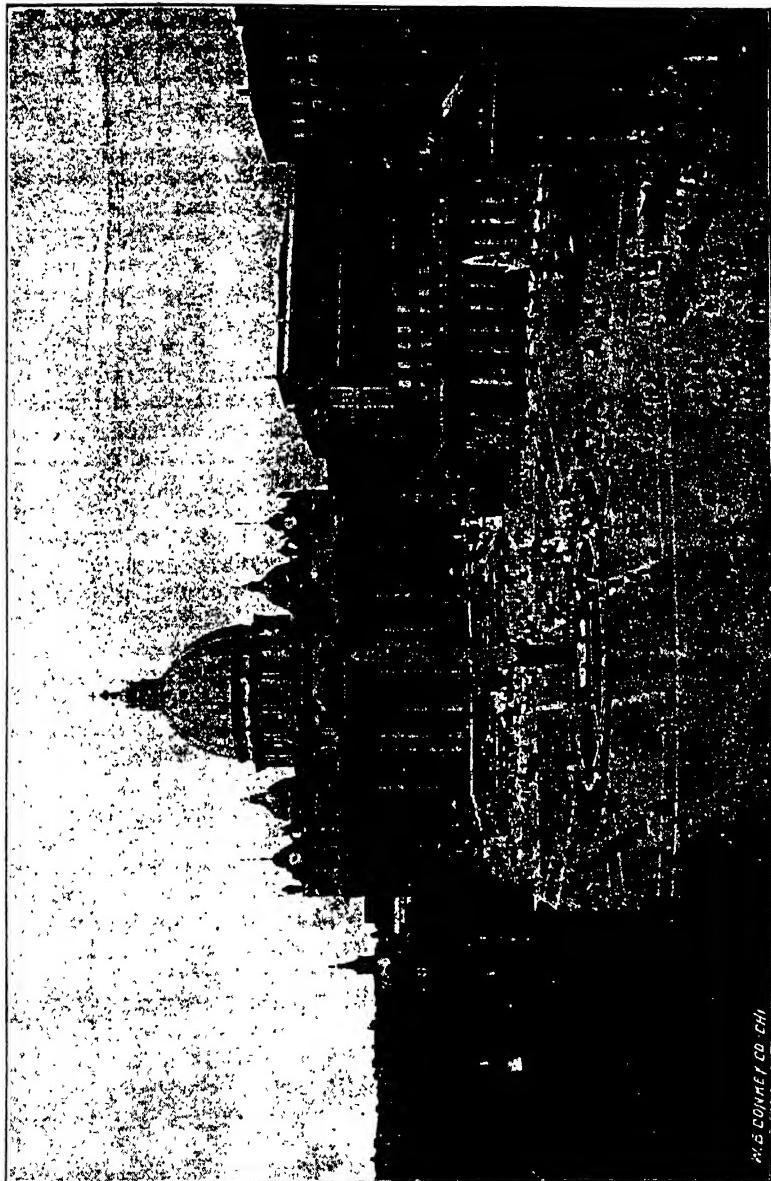
Independence of the Holy See.

"The Independence of the Holy See," by Hon. Martin F. Morris, of Washington, was an able paper: He said: "It is very true, however, that to the pontificate of Hildebrand of Sienna or Pope Gregory VII., we are to refer the formal establishment of the temporal power of

the popes, inasmuch as to that time we are to refer the culmination of the feudal system in Europe and the first great victory of Christian civilization over it under the auspices of the Roman pontiffs. The contest between feudalism and civilization, beginning with the overthrow of the Roman empire of the West, A. D. 472, was a long and bitter one. It had lasted over a thousand years when the discovery of America enabled the world to insure the ultimate overthrow of the system.

"The feudal system was at its height when Hildebrand became pope in A. D. 1073. Henry IV., of the house of Franconia, an able and unprincipled man, was then emperor of Germany (A. D. 1056-1106), and as such the virtual head of the system. A violent contest broke out between the pope and the emperor. Henry sought to determine it by an appeal to the brute force of arms. He crossed the Alps, invaded Italy and marched upon Rome with a view of deposing the pope and procuring the election of a pontiff more in accord with his wishes. Suddenly, Matilda, Countess of Tuscany, appeared in arms against him and resisted his advance. Robert Guiscard hastened from Naples with his Normans to protect the city of Rome. Europe was aroused to a sense of danger. Rebellions broke out in Germany itself. Henry's army melted away. Matilda skillfully foiled all his movements, and the discomfited and baffled monarch at last was compelled to come to terms with the pontiff. In their famous interview at the Castle of Canossa, A. D. 1079, the independence of the church from feudal restraint and the triumph of Christian civilization over feudal barbarism were definitely secured.

"No dispassionate and impartial student of history can now fail to recognize the benefit that accrued to our civilization from the existence of the papacy. It was the papacy and the papacy alone that saved Europe from the grinding despotism of the feudal system. From



St. Peter's Cathedral, Rome.

H. E. COVETY CO. LTD.

the brigandage and licentiousness which that system was so calculated to perpetuate, humanity found its only refuge in the power that was represented by the papacy. The independence of the papacy secured the independence of the church and the ultimate triumph of all that the church represented and was to Europe—religion, morality, science, literature, female virtue and the sanctity of the home.

"He concludes: Rome was not necessary for the united Italy. Rome has become the capital of the world; we would not have it disgraced into becoming the capital of a petty European monarchy. Rome has not now, even if it ever had, any strategic, political or commercial value as the capital of an Italian monarchy or of an Italian republic, or of an Italian confederation of any kind. Italy would be as strong without it as with it; stronger, indeed, without it, because there would then no longer be the friction of the religious sentiment that must continue to struggle against the existing conditions, and that must necessarily succeed sooner or later in modifying those conditions. Rome should be a great free city, the great free city of the world, the holy city and the religious capital of all the nations—not a mere competitor of London or Berlin or Vienna, but once again the city of the soul. The world will be the gainer by securing anew the independence of the Holy See."

Rome an Independent City.

Plan for Arbitrating Between Capital and Labor.

Frank J. Sheridan, from the diocese of Dubuque, for the establishment of an organization to be known as the Catholic Association of the United States for the Promotion of Industrial Conciliation and Voluntary Arbitration, suggested a plan for the gradual abolition of strikes, lockouts and boycotts as remedies for the adjustment of the grievances arising between employers and wage-earners, and the substitution therefor of a policy of conciliation and arbitration to be carried out in a wise and systematic manner. The aims of the association shall be carried out under the direction of a national board, which shall be composed of two laymen from each diocese in the United States, who shall be chosen in the first instance by the delegates of each diocese to the Catholic Columbian congress at Chicago, and thereafter in such a manner as may be provided. The archbishops and bishops of the United States shall, *ex-officio*, be members of the national board.

The national board shall elect a president, secretary and such other officers as may be necessary. It shall also enact such bylaws for the government of the association as it may deem proper.

It shall bring all the weight of its influence and prestige to bear in the formation of subordinate local parish boards, and active co-operating with the parish priests, and the earnest, thoughtful and influential wage-earners and employers of each congregation in the formation of such local boards, and thus create a grand national organization of Catholic men; intelligent of purpose, and with influences permeating all classes of society, bring about an era of good will.

While conciliation and the arbitration of labor difficulties are

ends aimed at by this association, it shall not, either as a local or a national body, constitute itself an official or semi-official board of arbitration. The very essence and successful workings of our policy lie in the voluntary selection of the arbitrators in each case, by the employers on the one hand and the employed on the other. The efforts of the association will be employed solely in bringing such a condition of affairs about.

"The Catholic Women." The part taken by women in the Congress was by no means unimportant. Several of the most important and valuable papers were prepared by women. The second day Katherine E. Conway, of Boston, read a paper on "The Catholic Summer School and the Reading Circles," a subject of wide interest to the Catholic public. "Woman's Work in Art" was treated by Eliza Allen Starr. It was worthy of the author of "Pilgrims and Shrines" and those other art books which are standard among us today.

"Woman's Work in Literature" followed, by Eleanor C. Donnelly, of Philadelphia, sister of Hon. Ignatius Donnelly, the well-known Shakesperian iconoclast and "populist." Miss Donnelly said: "Germany had produced her sacred poet and dramatist, the Benedictine, Dame Hrosvitha; Italy, her Catherine of Siena, her Caterina Adorni, her Vittoria Colonna. Spain had given birth to the mystical Teresa Ahumada (better known as Saint Teresa of Jesus), and the eldest daughter of the church rejoiced in the brilliant glory reflected on her by the works of Marie de France, Marie de Gourney, Madame Guyon, Madame de Sevigne and Madame Deshouilliere.

Catholic
Women in Lit-
erature.

"Prior to the Augustan age of English literature there were few inducements, few opportunities, for secular women to enter the arena of letters. Men barely tolerated their literary sisters, or cauterized them, if successful, with sneers and satires."

In giving a summary of existing conditions as to woman's work in literature Miss Donnelly said: "While England points with pride to Adelaide Proctor, Lady Fullerton, Lady Herbert, Mary Howitt, Alice Neynell, Emily Bowles and Mother Theodosia Drane, Ireland to Rose Mulholland, Julia Kavanagh, Kathleen O'Meara, Cecilia Caddell, Elen Downing, Katherine Tynan and Mrs. Cashel-Hoey, France to Eugenie de Guerin and Mrs. Craven, Germany to Countess Hahn-Hahn, Spain to Cecilia Bohl de Faber and Italy to Maria Brunnamenti, America enshines in her Catholic heart of hearts the names of Anna Hanson Dorsey, Elizabeth Allen Starr, Margaret Sullivan, Christian Reed, Louise Guiney, Katherine Conway, Sara Trainer Smith, Agnes Repplier, Mary Elizabeth Blake, Harriet Skidmore, Ella Dorsey, the gifted Sadliers (mother and daughters), Ellen Ford, Mary Josephine Onahan, Helen and Grace Smith the cloistered singers, Mercedes and Mother Austin Carroll, and a host of others who blend their sweet voices in the grand cantata of Columbian Catholic literature."

Succeeding the papers by Catholic women writers followed an account of the methods and work of the "Catholic Truth Society," by William F. Markae, of St. Paul.

Society of St.
Vincent de
Paul.

The history of the origin and propagation of the great organization of Catholic laymen, known as the "Society of St. Vincent de Paul," was detailed by Joseph A. Kernan, of New York.

This association is the most widespread and the most effective of the numerous Catholic societies that deal with the relief of the poor. It was founded in Paris about the year 1830, by Frederic Ozanam, a zealous young Catholic layman. Conferences of this society are established in well nigh every city in this country, as well as in Europe, Asia, Africa and Australia. Its mission is good works; its motto, "Charity." It recognizes no distinctions as to class, race or religion; but dispenses alms and aid equally to all. It is regarded among Catholics as the ideal Catholic society for laymen.

"Societies for Young Men," by Warren E. Mosher, Youngstown, Ohio, appealed especially to the ardor and enthusiasm of the young men and the young women. He invoked a new spirit of chivalry to found, as it were, a new order for the youth of today, in order to employ the energies and enlist the enthusiasm of the young in useful and generous works.

The Negro
Race.

"The Condition and Future of the Negro Race in the United States," was the subject of an elaborate paper by Rev. John R. Slattery, president of an ecclesiastical seminary in Baltimore for the training of colored students. This was supplemented by a vigorous paper by Charles H. Butler, of Washington, D. C., on the same subject.

There was a large delegation of colored Catholics present during the reading of Mr. Butler's paper, and his views were received with great enthusiasm by all present. Mr. Butler is himself a negro and is employed in the treasury department, Washington.

"The Condition and Future of the Indian Tribes in the United States," was the subject of an address by Bishop McGabrick, of Duluth. He entered fully into the history of the so-called "Indian question," and cited freely from government reports and other sources to show the injustice which has characterized our dealings with the Indians, and the unfairness, not to say cruelty, with which the government has often treated the Catholic Indians.

The Indian
Tribes.

The right reverend bishop gave the following statistics: In 1891 the total Indian population was given as 249,273, and of these 80,891 were Catholics. In the statistics of 1876 there were enumerated two hundred and sixty different tribes in the United States, amounting to about 300,000 Indians.

Five tribes, civilized, the Cherokee, Chickasaws, Choctaws, Seminoles and Creeks, have a trust fund of \$8,008,525.99, with an annual interest of \$413,790.11, while thirty other tribes have about \$16,000,000 for their benefit. This fund, if well managed and properly disbursed, would be a great assistance to the Indians, but the commissioners, clerks, inspectors, supervisors, agents, boss farmers, physicians, teachers and all the rest of the multitude to whom the Indian is so valuable take to themselves a very large percentage of the fund belonging to these poor people.



The number of these reservations and agencies increased up to 1870, when General Grant inaugurated the Indian peace policy. Of the seventy agencies under this new system eight were assigned to the Catholic church. In other agencies where the large number of the Indians were Catholics their demands for a Catholic priest were ignored, and they were handed over body and soul to those who were in many cases hostile to Catholicity.

The Catholic bureau of Indian missions informs us that the collections taken up for mission work among the negroes and Indians were as follows: 1887, \$81,898.01; 1888, \$76,175.30; 1889, \$69,637.68; 1890, \$70,461.87; 1891, \$63,386.84; 1892, \$68,395.67.

Bigotry, the jealousy of sects and the pronounced hostility of those who made the Indians their prey, have often retarded the work of Catholic missionaries, but the grand fact remains that what the world's civilizing power can never achieve, the Gospel from the mouth of the missionary has done successfully.

Friday, September 8th, was given up to a series of papers on "Catholic Education," as follows:

1. "Catholic Higher Education," Rt. Rev. John J. Keane, D. D. Rector Catholic University of America.
2. "The Needs of Catholic Colleges," Maurice Francis Egan, LL. D., University of Notre Dame.
3. "The Catholic School System," Brother Azarias, Manhattan College.
4. "Catholic High Schools," Rev. John T. Murphy, C. S. Sp., Holy Ghost College, Pittsburg.
5. "Alumnae Associations in Convent Schools," Elizabeth A. Cronyn, Buffalo, N. Y.
6. "The Catholic Educational Exhibit," Brother Ambrose.

Bishop Keane's address was an eloquent appeal for "Higher Education." He carried the sympathies of his audience from the start.

Dr. Egan's paper on the "Needs of Catholic Colleges" was brave, vigorous and timely.

"The Catholic School System," by Brother Azarias, and "Catholic High School System," by Rev. John T. Murphy, of Holy Ghost College, Pittsburg, Pa. He thought it quite feasible to establish and support a free Catholic high school in every important center.

Elizabeth A. Cronyn, of Buffalo, pleaded for "Alumnae Associations in Convent Schools," and the day's session was concluded by an address on "the Catholic Educational Exhibit," delivered by Brother Ambrose, of De La Salle Institute, Chicago.

The concluding session of the congress was held Saturday, September 9th. Cardinal Gibbons, several of the archbishops, many bishops and the distinguished foreign guests occupied the platform. Resolutions were adopted.

The Pope has conferred an honorary title on Mr. Onahan, in consideration of his great success in arranging one of the most remarkable Church meetings ever held.

It was decided that a committee to devise a system of arbitration between capital and labor should be appointed by the cardinal, chairman and secretary. A committee consisting of the same members will determine when and where the next congress shall be held.

Catholic Education.

The Influence
of the Catholic
Congress.

Cardinal Gibbons gave the closing address: "The voice of the congress has succeeded in dissipating prejudices and in removing many misunderstandings in regard to the teachings and practices of the church of God. First of all, as was right to do, the voice issuing from this hall has proclaimed the necessity of honoring and glorifying God. It has been a voice in behalf of God and of religion. Next to religion our love for our country should be predominant, and therefore, we have recently heard a resolution offered and adopted attesting the love and affection which we have for our country and for our political institutions. This congress has also proclaimed the necessity of good government, and it has told us that there can be no good government without law and order, that there can be no law without authority, there can be no authority without justice, there can be no justice without religion, there can be no religion without God."

"I need not say that the voice of this congress has also gone forth in vindication of the rights of labor and also of its obligations. We have spoken in the cause of humanity and the cause of the toiling masses, and we have been told that every honest labor in this country is honorable. Ever since Jesus Christ, our Saviour, worked in a carpenter shop, at Nazareth, He has shed a halo around the workshop and He has made labor honorable."

"This congress has also spoken during its sessions and by its resolutions in the cause of Christian education. It has spoken of the importance and the great necessity of Catholic education. At the same time let it not be understood that while we are advocating Catholic education we are opposed to secular education. The whole history of the church speaks the contrary. There can be no conflict between secular and religious knowledge. Religious and secular knowledge, like Mary and Martha, are sisters, because they are the children of the same God. Secular knowledge, like Martha, is busy about the things of this world, while religious knowledge, like Mary, is found kneeling at the feet of her Lord."

The Catholic
Message.

Finally.—A Message from the Columbian Catholic Congress. There is the Catholic world and the non-Catholic world. Between them has rolled the ocean of prejudice, a dark ocean. Hearts that ought to have come nearer to each other, hearts that God made like each other, eyes that if they only looked into each other and through them down into the hearts would have brought them together. It is the mission of the Catholic congress to bring these two worlds nearer, to make men understand each other more fully, and this mission you have to act out, first of all by appreciating the great truth that the non-Catholic world is not opposed to the Catholic world at all, but to something which it thinks is the Catholic world. The very doctrines on which this animosity is formed are doctrines that we reject as emphatically as constantly, as indignantly as the non-Catholic world could reject them. Therefore, we only ask to be known. ARCHBISHOP RYAN.

THE LUTHERAN CONGRESSES.

The Lutherans, in an introductory address by Rev. L. M. Heilman, D. D., of Chicago, expressed a special pleasure in having accepted the courteous invitation to participate in the world's first great Religious Parliament. Their kinship with the Reformation of the Sixteenth Century influenced them in the belief that there was a peculiar propriety in holding such a congress by the Church of the Reformation, on soil "discovered by Christopher Columbus. Columbus and Luther were contemporaries and providential co-workers, only differing in this, that while the one discovered a new continent the other provided for it the elements of liberty. When Columbus was making his famous American voyages, which were destined to revolutionize the sciences of geography, commerce and civil government, Martin Luther, at Eisenach, Magdeburg and Erfurt, was storing his mind with that liberal education and with those principles of individual liberty of judgment which disenthralled Europe and eventually gave the land of Columbus its unparalleled civil liberty, and the greatest republic the world ever saw. When the distinguished voyager and discoverer was in chains, and even died in ignominy through the superstition and ingratitude of those who encouraged and commissioned him to his daring task, the celebrated Augustinian, by his personal struggles after liberty and peace, in his monastery, was breaking for himself and the world superstition's chains forged through ages.

Columbus and Luther.

"The efforts of the reformer moved on by the side of and over methods of tyranny and persecution which crushed similar attempts. Within one week of no time when Mohammed's rule overthrew the freedom of the Mameluke power of Egypt, Luther nailed upon the castle church of Wittenberg those theses, the echo of whose hammer-sound struck the long-silent chord of freedom in all Europe. And at the time when such men as Francis I., Henry VIII. and Charles V. held the scepter of the great nations, and on the very day when Cortez conquered Montezuma and placed Mexico under Spanish Roman rule, there was enacted at Worms a scene which forever checked arrogant supremacy over human liberty, and which, as Carlyle said, "was the great point from which the whole subsequent history of civilization takes its rise." These events laid the corner-stone of our civil liberty, which Lutherans hail as a product of their father's principles, and which they, therefore, are pleased to celebrate in this Columbian anniversary. It was through the inspiration and universal awakening wrought by the Reformation principle of the inalienable right of private judgment, that this land of Columbus was colonized by the various evangelical branches of Christendom which reared this republic.

Luther's Principles the Corner Stone of American Liberty.

"Under these principles, too, a hardy conservative class of Lutheran citizens was created which from 1621 to the period of national independence, in toil of forests, mines, fields, and in the culture of home and moral and spiritual character, and then on the field fighting for liberty's cause by a large share of service north and south, were an emphatic and positive agency in securing existence and worth to our

nation. Adding to their century and a half of virtues in the colonies, they have numbered in millions, at least a tenth of the American population, and in learning, literature and popular and classic education have always had "brightest lights" as well as they have borne the burden of honest industry and homely occupation. Whole companies, and regiments even, of their people have shared the rigors as also the glory of war for their American nation. It was principally they who performed the "brilliant feat" at Trenton, across the Delaware, and at their feet the arms of Cornwallis at Yorktown were laid down. Do, then, Lutherans believe too much when they say that the Columbian discovery has reached its present renowned results, so worthy of our gigantic Exposition, through the movements of the Reformation and through no small aid rendered by the immediate sons of the Reformation?"

On the first day of the Parliament proper, September 11th, the General Synod opened its congresses of two days. But already on the 2d the General Council, and on the 3d the Missouri Synod had their Presentation and Congresses. The Lutheran women of various synods had their congresses during the 14th and 15th. The gatherings on the evening of the 11th and during the 3d were very large, the latter having filled both Columbus and Washington Halls with over six thousand people. There were some chorus choirs of hundreds which sang to the echo various anthems, and especially Luther's battle hymn, "A Mighty Fortress is our God." In these four congresses, covering six days, a wide field of topics was traversed.

"The Place of the Lutheran Church in History" was discussed by Prof. E. J. Wolf, D. D., of Gettysburg, Pa. He maintained that "with the Lutheran Church as the first army that waged successful war with Rome, modern history had its birth. The papacy had been assailed again and again only to emerge from every contest mightier and prouder and wickeder than before, its foes crushed beneath an iron heel, its subjects, including kings and bishops as well as the masses, prostrate and helpless at its feet. There never was such a despotism as that of the Roman hierarchy. There never was an earthly power so absolute, so near omnipotent. It was the supreme temporal and spiritual authority; it held in subjection men's bodies and their souls; it was sovereign over reason and over conscience; it held in subjection the most powerful monarch as well as the slave, divested of every vestige of freedom. * * * At last its power is shaken and shattered from one end of Europe to the other; its dominion is torn to pieces; its rule is repudiated and its fulminations are answered with defiance, and its yoke falls from the neck of millions."

"How was this revolution of the Sixteenth Century effected, and how was the colossal power of Rome broken? A company of earnest believers had experienced that salvation is a free gift, that Christ atoned for all actual sins of men, and that the sinner is justified by faith alone. They found this to be the doctrine of Scripture, and ther began to preach it and teach it, sing it and live it everywhere. The

Lutheran Loyalty.

Lutheranism in History



Rev. Lee M. Heilman, D. D., Chicago.

result was the vanishing of spiritual darkness before the rising sun.

* * * * *

"Other communions in opposition to Rome came into being, and with largely the same ideas, but not simultaneously. No other church can claim to be a twin sister to the Lutheran. Zwingli was indeed at work as early as Luther, denouncing some crying corruptions, but the historian can easily premise what would have become of his religio-political reforms had it not been for the impulse which came from Wittenberg.

"It was two years after the presentation of the Augsburg confession when Calvin espoused the principles of the Reformation, and fifteen years, therefore, after posting the ninety-five theses.

Lutheranism
the Keynote of
the Reformation.

"The Lutheran Confession says Doctor Schaff 'struck the keynote to the other evangelical confessions.'

"This church is the great mediating power between ancient and modern Christianity. She struck her roots deep into the past and enriched her strength by the soil of the church in every age between Luther's and that of the apostles. The scholastic development of doctrine, so far as it did not turn away from the Gospel; the incomparable store of chants and creeds and prayers and hymns, which the faith and piety of centuries had accumulated, eliminating only what was impure—all these the Lutheran church sought to preserve and retain as far as practicable. Her liturgy is substantially the 'outline and structure of the service of the western church for a thousand years.' Her conservatism has made the Lutheran church the bulwark of civil liberty. She broke the spell of Rome, and she wrought on the conscience of rulers in behalf of the rights and needs of their subjects. She established popular education, she inculcated individual responsibility, she taught men they were God's children, she inspired men to appeal from the earthly oppressor to the heavenly avenger, and so rulers learned the power of their subjects and reckoned not only with them, but with the One whose authority was feared more than their own. The Lutheran church thus stands in history as the upholder and guardian of civil order, and is the inspirer of those political ideas which secure human rights under every form of civil polity."

Lutheran
History.

The "Brief Sketch of the Lutheran Church in the United States" was assigned to Dr. H. W. Roth, of Chicago. "Lutherans have been in this country since 1621 or 1622, when they came with their Dutch countrymen. In 1636 came the Swedes to Delaware, and for half a century, with a translation of Luther's Catechism, the first book in the red man's language, they taught the Gospel of peace to the savage, and so mediated actually between the Indian and William Penn a half-century later. The Germans came in large accessions during the fiery persecutions of the Thirty Years War, in 1710 and later. The present Lutheran population of this country is more than seven millions, or about an eighth of the entire population."

'The Essential Qualifications of Luther for His Work as

Reformer" was the theme of an address by Prof. R. F. Weidner, Chicago. "Many merely English-speaking have had access to criticisms on the 'Table Talk' of Luther, or some of the many other of his published 'sayings,' and have no opportunity to know the substantial and meritorious character of his real work. Luther was more than a courageous man. Standing at the Erfurt University as the most brilliant in mind, and later on laying hold on truth which revolutionized the world and its theology, was an index to the genius of the man. The physical endurance, the mental acumen, the great nature of soul, the constant diligence and the profound piety of the man, made him the great reformer raised up of God."

Luther's Qualifications.

"Higher Criticism and the Lutheran Church" was discussed by Prof. S. F. Breckenridge, D. D., Springfield, Ohio. "The Lutheran church regards the Bible or, as her theologians love to name it, the Word of God, as the final arbiter of all questions of faith and morals. While they recognized a human element in the sacred writings and the necessary imperfections due to it, they maintained that they are a revelation from God through the instrumentality of men who wrote as they were moved by the Holy Ghost. The confessions of the Lutheran church upon the authority of the Scriptures declare, they 'alone will remain as the sole judge, rule and standard,' according to which, as the only touchstone, all doctrines shall and must be understood and judged whether they be good or evil, right or wrong. Although the Lutheran church, especially in Germany, suffered much from the rationalistic times of Semler to those of Strauss and F. C. Baur, the old faith survives in the hearts and lives of the mass of the people and their pastors. The uniform doctrine of Lutheran professors in America has been that the Scriptures are the Word of God and the only infallible rule of faith and morals. The higher critics hold that the story of creation as related in Genesis is without historical foundation. It is the production in a monotheistic setting of an Assyro-Babylonian myth to account for the visible universe. The story of paradise and the fall of man has a like origin, and was invented to account for the existence of evil. The story of the tower of Babel is an attempt to account in a "pictorial manner for the diversity of speech." Upon this method nearly all history can be made void. The church, too, can afford to wait until the critics are agreed among themselves and until their conclusions, which have shifted like sandy foundations, for years unsteady and unsettled, until they have reached a final stage, before Christian teachers consider a reconstruction of the accepted theology.

Lutheranism and the Higher Criticism.

"A Standing or Falling Church, viz., Justification by Faith," was the theme of an address by Prof. F. Pieper, of St. Louis. "By justification we understand the remission of sins. Since Christ has already perfectly acquired forgiveness of sins for all men, and since this forgiveness is offered and exhibited to men through the means of grace, to-wit, the Gospel and the sacraments, the only means on our part of obtaining forgiveness of sins and salvation is that faith which accepts

Justification by Faith.

of the promise of God. All works and worthiness of our own are entirely excluded as a means of obtaining remission of sins or justification. The Lutheran church teaches a doctrine of election, but rejects that of a limited atonement and of the preterition or predestination to death."

Prof. F. A. Schmidt, D. D., of Minneapolis, Minn., treated the same theme in a scholarly manner.

"Best Gifts of the Father to the Church," by the Rev. Dr. C. Jensen, of Brecklum, Germany, was declared to be "a devout Scriptural and intelligent ministry."

"The Deaconess Work of the Lutheran Church," by Dr. G. U. Wenner, of New York: "Luther had recommended and wished for deaconesses as Chrysostom had in Constantinople. The modern deaconess work began in 1836, at Kaiserswerth-on-the-Rhine, under the Lutheran pastor, Fliedner. Long before Luther's time this office had, through the system of nunneries, fallen into disuse. The office is a divine ministry, to be exercised in leading souls to Christ. The afflicted, the unfortunate, the poor, in all conditions of life, are to be cared for by the teaching and comforting power of woman. Vows are not taken to prevent any from abandoning the work. The sisters connected with the General Conference of Kaiserswerth in 1861 were 1,197, in twenty-seven houses and two fields of labor. In 1891 there were 8,478 sisters, in sixty-three houses and 2,774 stations. A few of these only are in America, a few in each of the countries of Sweden, Norway, Denmark and England, but the greatest number are in Germany, and of the sixty-three houses about fifty-seven are Lutheran. The General Synod has now several young ladies in training at Kaiserswerth to promote the work in this country."

Lutheran
Deaconesses.

Education.

"Education" was treated by Prof. E. F. Bartholomew, Rock Island, Ill., who ably urged the necessity of concentrating efforts into larger institutions, and hold up a high standard of training. The Lutheran church of this country has ten young ladies' seminaries, forty-two academies, twenty-six theological seminaries and thirty-two colleges, besides sixty-six orphan homes and asylums.

Prof. H. Sauer, of Fort Wayne, Ind., maintained that "we love our country, and, therefore, love our parochial schools." There is peril in educating youth in mere secular studies, and omitting the knowledge of the things which develop the larger, truer manhood and womanhood. It may be said that about three hundred thousand English-speaking American Lutheran communicants have no parochial schools.

No. Church
and State.

"The Church Should be Entirely Free from State and State from Church Control," by Prof. A. Crull, of Fort Wayne, Ind.: This was Luther's sentiment, for he employed rulers only as he did shoemakers and others, as belonging to the common priesthood, to do Christian work.

"Fifty Years of Sound Lutheranism" was the claim Prof. A. Gaebner, of St. Louis, made for the Missouri Synod. While they re-

gard members of other churches as children of God, they yet, for forcible reasons, hold that "Lutheran pulpits are for Lutheran ministers only, and Lutheran altars for Lutheran communicants only." They especially emphasize the power and rights of the laity in the conduct of church government, giving the people the equal power with pastors to select and ordain men to the sacred office. To make the laity intelligent for their work, doctrinal subjects are discussed in their synodical meetings and the young are thoroughly catechised in the teachings of the Scriptures.

"The Rite of Confirmation and the Work of Catechisation," Rev. J. N. Kildahl, of Chicago, said were human methods used to rear up laity and youth to be intelligent and devoted members of the church. The instructions imparted are meant to deepen the Christian life and to bring forth in the young the fruits of regeneration. Confirmation is simply a human form of admitting the baptized into public fellowship with the church, and assuming the vows of baptism openly for themselves.

"The Press in the Lutheran Church" was the subject of an address by Rev. V. L. Conrad, D. D., of Philadelphia. The periodicals have usually each a peculiar reason for existence. In the United States are fifty-five English Lutheran journals, fifty-one German, seventeen Norwegian, sixteen Swedish, four Danish, three Finnish, one Icelandic, one French and six Hungarian. There are besides twenty publication houses.

The Lutheran
Press.

"People of the Reformation on This Side and That of the Sea," by the celebrated Dr. Stoecker, former Court Preacher in Berlin. As one who now labors for the masses of the people in the capital city of Germany he could speak as an authority upon how progress is made in the work of home missions, with the criticism that "Germany is now seeking after too many new things."

"Sights, Scenes and Life Among Scandinavian Peoples," was a lecture illustrated by original stereopticon pictures, by Rev. Dr. M. W. Hamma, of Baltimore, who gave an account of the beauty of the country and especially of the "Midnight Sun," and portrayed also the character of the people in their daily life, in home and society, as also of their sincerity and purity in religious Lutheran life. All felt that such a people need no missionaries sent among them. They themselves send missionaries to foreign fields. In Iceland where all are Lutherans, it was related that there is not a fallen woman in the country, and the young people before being received into the church by confirmation are taught to conduct family devotions.

Scandinavian
Scenes.

On "The Mission of the Lutheran Church in America," Rev. E. K. Bell, of Cincinnati, Ohio, said that the Saxon who had conquered Rome and England was here to effect his mission for the civil and religious condition of this country. The mission of the Lutheran church here is assuming surprising proportions. Thinking people are realizing the vastness of the field, the unrivaled opportunity, the limitless resources of the Lutheran church, and the pressing needs in

assuming the responsibilities laid on this communion. The church which binds itself either by language or nationality to any particular class may flourish for a time, but its decline is certain and its power will pass away. The Lutheran church aims to take the world for Christ.

"The Home Mission Field," presented by Rev. S. B. Barnitz, D. D., Western Secretary of the Board of Home Missions. He has seen the church of the Reformation in the northwest save counties and states and territories from Romanism and rum. It was Lutheran legislators which saved South Dakota from the curse of the lottery scheme.

"Lutherans in all Lands," as shown by Rev. J. N. Lenker, have a kingdom on which the sun never sets. In Germany there are 16,000 ministers, 22,500 churches, 29,300,000 baptized members, 61,000 parochial schools, and 6,731 deaconesses; in Denmark, 1,700 ministers, 1,900 churches, 2,030,000 baptized members, 3,100 parochial schools, and 171 deaconesses; in Norway, 869 ministers, 960 churches, 2,010,000 baptized members; in Sweden, 2,541 ministers, 2,514 churches, 4,764,000 baptized members. Total in Europe, including Greece, England, Scotland, Holland, Switzerland, and others, 24,416 ministers, 32,897 churches, 45,370,308 baptized members, 89,764 parochial schools, 7,702 deaconesses. In Asia there are 252 ministers, 169 churches, 114,350 baptized members, 756 parochial schools and 42 deaconesses; in Africa, 328 ministers, 256 churches, 100,863 baptized members, 714 parochial schools and 44 deaconesses; in Oceanica, 168 ministers, 410 churches, 137,294 members and 180 schools; in South America, 62 ministers, 90 churches, 115,545 members, 90 schools; in Greenland, United States, Canada and the West Indies, 5,120 ministers, 9,135 churches, 7,012,500 members, 2,513 schools and 65 deaconesses. The grand total in the world shows 30,346 ministers, 42,877 churches, 52,850,660 baptized members, 94,017 parochial schools and 7,853 deaconesses.

THE LUTHERAN WOMEN'S CONGRESS.

This Congress convened September 14th, in the Hall of Washington, Mrs. J. Mellander, of Chicago, presiding. Mrs. Charles Henrotin, the Vice-President of the Woman's Branch of the Congress Auxiliary of the World's Columbian Exposition, gave the address of welcome.

Lutheran
Women.

Mrs. A. V. Hamma, of Baltimore, Md., followed with the greeting of the Lutheran Women of America to the Lutheran Women of all lands where the Lutheran doctrine is set forth. She addressed the women of Germany, "where Lutheranism was born, where it is the state church, where the people in all ranks of life, from the peasant to the imperial family worship their Maker in the same manner, where one may go from the depths of the forest to the banks of the Rhine and find the people with one accord singing the chorals of the old historic

assuming the responsibilities laid on this communion. The church which binds itself either by language or nationality to any particular class may flourish for a time, but its decline is certain and its power will pass away. The Lutheran church aims to take the world for Christ.

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church; the women of Scandinavia, the land of the midnight sun, where also the Lutheran is the reigning religion; from the mountains to the Fjords they know of but one manner in which to worship. It is a matter of thankfulness that the Norwegians, the Swedes and the Danes are a part of the Lutheran church. The people of Hungary, a million of whom struggle under trials allowed by the emperor; of Iceland, the country of avalanches, volcanoes and hot springs where nature seems to have conspired to drive humanity from her ice-bound coast; of India, which is now awakening from her lethargy and realizing the importance of the Christian religion." Mrs. Hamma also urged definite action in forming a league for the union of all Lutheran women.

This greeting was responded to by Mrs. Alfred Spiess, of Germany; Mrs. Artur Leffler, of Sweden; Mrs. Th. Dahl, of Norway; Mrs. Nic Beck Meyer, of Denmark; Mrs. Sigrid Magnusson, of Iceland, and Dr. Anna S. Kugler, of India.

"The Future of the Lutheran Church; Its Youth," by Mrs. Beegle, of Atchison, Kan. Mrs. Beegle emphasized the importance of interesting the younger members in the actual church work. Luther, as a child, went about singing carols and encouraged singing among children; following that example it seemed appropriate to introduce a choir of children, which sang one of the carols which he had written for his son, Hans.

"Woman's Influence on Church and Home," was the concluding paper of the evening, by Mrs. Nellie Blessing Eyster, of San Francisco, Cal. Mrs. Eyster handled the topic with great skill, enumerating the various ways in which the mother may control and direct in her own family the tendencies which she is anxious to develop; and in church life by her influence and example guide others in the straight and narrow path.

Woman's Influence.

The following morning the congress convened in Hall VI. Each synod having its own synodical body organized for the purpose of doing missionary work, it was deemed advisable to devote one session to this topic, Mrs. E. S. Prince, of Springfield, Ohio, taking up the work of the General Synod and telling of the efficient work done in assisting the struggling missions to reach an independent basis. The work of the other synods is carried on in a very similar manner. Miss Mary Swenson, of Chicago, read a paper on The Work of the Augustana Synod, Miss Laura Sherer, of Marion, Va., on the United Synod of the south, and Mrs. Th. Dahl, of Stoughton, Wis., on The United Norwegian Church.

The afternoon session was devoted to the topic of "Deaconess Work." This work, having been originated by a German Lutheran, has been carried on successfully for several years, so the topic was full of interest. Miss Tillie Benzon, of Chicago, read a paper written by Miss Emma Endlich, of Reading, Pa., describing the work in its fullest details, from its inception until the present time, telling how these devoted women sacrificed comforts and even necessities of life to minister to those in want and sorrow. In this country there are eleven

Deaconess Work.

deaconess institutions with four mother houses, as the training schools are called, and from which the deaconesses are sent to other places.

A paper on Norwegian Deaconess Work, written by Professor Sverdrup, was read by Miss Emma Johnson, of Chicago. It treated the Norwegian part of this noble work. Sister Elizabeth Fedde, of Brooklyn, N. Y., the first Norwegian deaconess in this country, was present and accepted the invitation to say a few words to the audience; she thrilled her hearers by her graphic description of the work, how at times in the early part of their existence they knew not where the supplies for the next day were to come from. Friends have been won for the cause since that, and the movement is no longer obliged to struggle for its existence. The session closed with a discussion, in which many participated, on the subject of the formation of a union or league of all Lutheran women.

Woman in Christian Work.

In the evening a poem written by Rev. Dr. W. H. Luckenbach, entitled "Woman in Christian Work," and dedicated to the Lutheran Women's Congress Committee, was read by Mrs. J. B. Badgely, of Middleburg, N. Y. A paper followed on the subject of "Women in Sunday-school Work," by Mrs. Emma B. Scholl, of Baltimore, Md. Mrs. Scholl thought women to be the ideal Sunday-school workers; that instinct seemed so strongly developed, it was possible for them to decide the necessities of each individual case at once and proceed in a manner which would produce the desired result.

The speaker of the evening, Dr. A. S. Kugler, of Guntoor, India, was then introduced. Dr. Kugler has been a missionary of the Lutheran church in India for twelve years, having been graduated by the Pennsylvania Medical College. She is well able to minister to the physical in addition to the mental needs of the natives. The religious beliefs and superstitions which the people still hold sacred, do much toward making the life of the Hindu women the most wretched on earth. A widow is held responsible for the death of her husband, and if she is permitted to exist, it is only to lead the life of the most miserable of slaves. In case of illness, medical attendance has been denied the women, as men are not allowed to enter their apartments, and it is only in comparatively recent years that women understanding medicine have gone out to the work. The crying need at present is a hospital, and for this purpose, money is now being collected. Dr. Kugler illustrated her talk with specimens of work done by the native pupils in the Guntoor and Rajah mundry schools, which were especially interesting, coming such a distance from children of whom we expect so little.

Resolutions were adopted to form a National Lutheran Woman's League.

PRESBYTERIAN CHURCH CONGRESS.

The presentation of the Presbyterian Church at the World's Parliament of Religions was made at the Presbyterian Congress held on the 17th of September. The first session of the congress was opened at 2:30 P. M., in the Hall of Washington (Art Institute), by the Rev John L. Withrow, D. D., pastor of the Third Presbyterian church, Chicago, president of the congress. Dr. Withrow said, among other things: "If one were to judge Presbyterians by the display they make on public occasions, he might come to the conclusion that they are not an active people. But this would be a mistake. Presbyterians are pre-eminently a people of deeds rather than words. They have always been forward in every cause requiring self-sacrificing effort in the advancement of the Kingdom of Christ. They are conservative in their beliefs, progressive in their methods, and broad or catholic in their spirit. Sometimes we are represented as narrow and bigoted; there is nothing farther from the truth. We do not require of our church members subscription to any creed or confession. The simple and single condition of membership is faith in Jesus Christ as the personal Saviour of the believer. Any believer in Christ is entitled to enter and is admitted into the church. The Westminster Confession is subscribed to only by officers, or ministers and elders, and they are only required to subscribe to it as containing the system of doctrine taught in the Bible. Thus we give the largest freedom to everybody that enters into our ministry. The Presbyterian church is slow to take notice of departures from its standards and long suffering toward offenders. It is only very rarely, and when the man she deals with shows a particularly stubborn or ugly disposition, that she lays her hand on him and asks him to desist or deprives him of standing. But when roused, the Presbyterian church is tenacious and persistent. It believes in the doctrine of the perseverance of the saints. The men whom it has reared have been men of action and strength, men of purpose and character. It is a delight to serve her, and the Master through her. It is a privilege to testify for her."

Dr. Withrow
on Presbyterianism.

Dr. Withrow then introduced the speakers of the afternoon session and they participated in the following order:

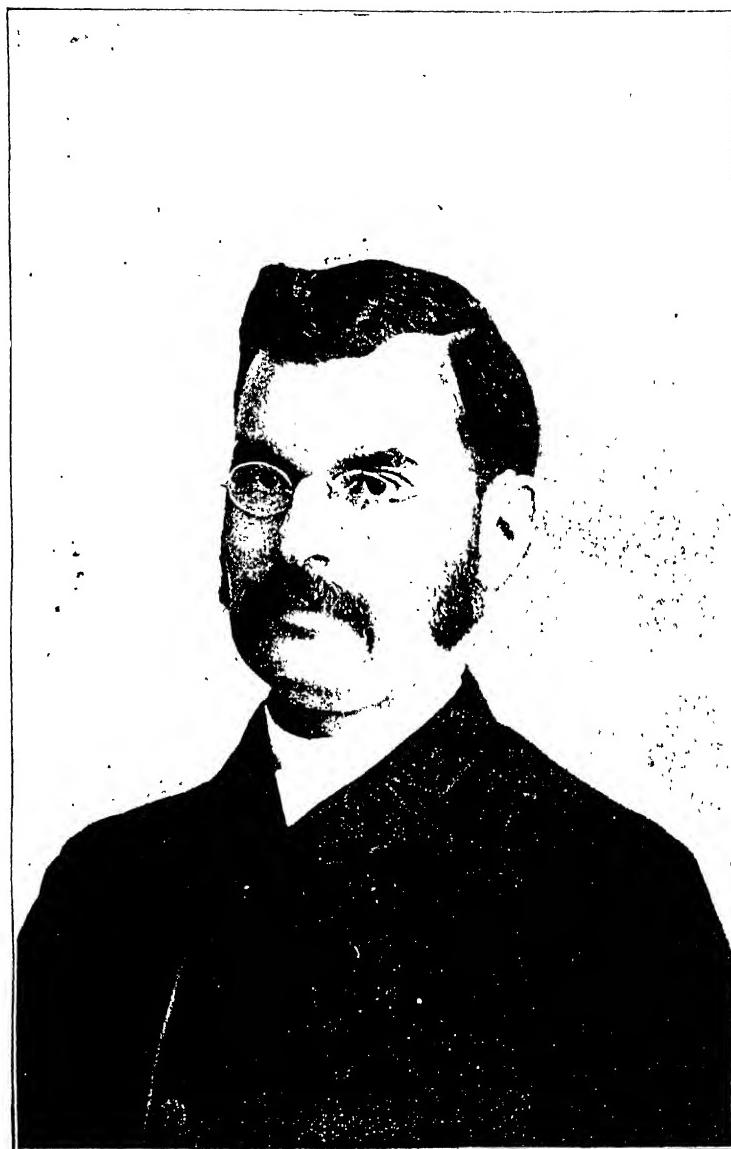
"Presbyterian History," by the Rev. Andrew C. Zenos, D. D., Professor of Biblical and Ecclesiastical History in the McCormick Theological Seminary, Chicago. The contents of the paper were, in substance, as follows: "Presbyterianism is distinguished from other forms of evangelical Christianity, in the first place, by its polity and then by its system of doctrine; the latter is historically associated with it, but is not logically inseparable from it. Presbyterianism has existed and may exist dissociated from the Calvinistic system of doctrine. With reference to its form of government, Presbyterianism claims that it is to be found in the New Testament. It is to be found, not as the exclusive system of the New Testament, for the New Testament contains teaching regarding polity only in solution; in order to precipitate this teaching and have it crystallize it is necessary to infuse

Presbyterian
History.

into the solution the element of human wisdom. All forms of church polity are results of the mixture of the divine teaching and the human wisdom, that adapts it to actual and differing conditions. In other words, Presbyterianism bases itself on the theory that the New Testament furnishes the foundations of practical church government, and on these foundations many structures may be erected, but none that will better fit the foundations or carry out their architectural suggestions. Upon this understanding of it Presbyterianism does not need to trace its history back to the apostolic age through the Waldenses, the Culdees, or any other historic forms or peoples. When asked for its historic origin in its present well-defined form, it points back to the period of the Reformation when, under the stress of animated controversy, scholars and churchmen went to the Bible to find just what was taught in it. And that appeal to the fountain of all authority, and arbiter of all questions for the Protestant, resulted in the enunciation of the great principles, that Christ is the Head of the church, that the church is one body, that it is endowed with authority over its members, that this authority must be exercised through representatives, that these representatives as representing the same authority must be equal, and finally, that the church as a whole should govern its parts leading to a system of graded judicatories.

Origin of Presbyterianism.
"These principles were reached not at once, but gradually; not by a single individual, but by different students of the Word in different local centers. In the course of controversy the system has been sometimes called the Genevan and assigned to Calvin as its framer. If such assertions mean that Calvin was its most illustrious exponent during the age of the reformers they may pass unchallenged; but if they mean that the system was elaborated or invented by Calvin for the first time they are not true. Long before Calvin Zwingli had organized the Swiss Reformation on Presbyterian principles. It was adopted in Holland and associated there, after a remarkable struggle, with the doctrinal system, which has ever since remained almost indissolubly interwoven with it.

"In Great Britain it found special favor in Scotland. Here the idea of the covenant as a constructive principle in society was already familiar, and with its democratic tendency it prepared the way for Presbyterianism. The system was formally adopted in 1560 in an inchoate form; the starting point was the general assembly and presbyteries were the weekly meetings of ministers. Little by little it assumed more and more definiteness. In England its first appearance was not under auspicious circumstances. Political influences and conditions were against it. The rulers of the state, having wrested the control of the church from the hands of the Roman Catholic hierarchy, were not willing to surrender it into the hands of the people. But popular ideas steadily gained, and, in spite of all that the Stuarts could do to keep the reigns of government in their own hands, the tide in favor of popular government, both in the state and in the church, was destined to overwhelm them. In 1640 the long parliament met and was con-



Prof. A. C. Zenos, D. D., Chicago.

The Puritans
a Mixed Class.

trolled by the Puritans. But the Puritans were a mixed class, including moderate Episcopalians, Presbyterians and Independents. Though the strength of these elements was not formally tested, from the beginning the Presbyterians were in the majority. But the dissensions among the Puritans prevented the adoption of any of its forms permanently. By appointment of the Long Parliament an assembly of divines met at Westminster in 1643, to revise the Thirty-nine Articles and provide a form of government for the English church. This assembly found little difficulty in formulating a Confession of Faith, which it was led to do by circumstances instead of revising the Articles. But the task of devising a plan of government proved a far more difficult task. It was the desire of the majority that all should agree on this point. It would have been a comparatively easy matter to coerce as small a minority as the Independents and Erastians combined constituted, but the Presbyterians hoped and worked for unanimity. They believed in the soundness of their principles and in the efficacy of free discussion in bringing about the result they desired to reach. Thus it came to pass that much time was consumed in long, diffuse repetitious and ultimately fruitless debates over the minutest details of the question of polity. Meanwhile the Independents, under Cromwell, came to the ascendancy in the political sphere and Presbyterianism received a fatal blow in England.

Presbyterianism
in the New
World.

" Yet while it was thus effectually checkmated in England a new field was opened for it in the New World. Already before the accession of Cromwell to power, many had ventured to cross the ocean in search of a place where they might exercise religious freedom unmolested. Through the seventeenth century the stream of emigration continued. And as in its origin so in its transplantation from the Old World into the New, Presbyterianism was not controlled or directed by one man or one center. It came not from one region, but from well-nigh every country where it had found adherents. The French Huguenot, the German and Dutch Reformed, the Scotch Covenanter and the English Puritan planted their colonies and set up their institutions on these shores. Until the beginning of the eighteenth century these elements worked together. Then those that used the English language in their services of worship moved for a more compact organization. In this they found a most efficient leader in the indefatigable Francis Makemie. The first presbytery was organized in Philadelphia in 1705. This step led to a new impulse and growth, and a decade had scarcely passed before it was followed by the organization of the first synod. This was in 1716. In 1729 the synod passed the adopting act, making the Westminster confession the authoritative creed of the church. Thus after a quarter of a century of existence the church had a standard. Subscription was required of all members. But even thus those in the church were not entirely satisfied. Two classes were formed. One for the strict and one for the lax. The question of the

educational qualifications of the ministry began to be discussed about the same time in consequence of the revivals led by the Tennents and the increased demand for ministers. These discussions led to the rupture of 1746 between the "old" and the "new sides." But the differences between these sides were not essential and in 1758 the breach was healed. Then came a season of growth, and the organization of the church was completed in 1788 with the meeting of the first general assembly. The question of the education of the ministry was destined to reappear, and this time lead to the more permanent division between what has been known as the Cumberland Presbyterians and the mother church. In 1801 a "plan of union" was agreed upon between the Congregationalists and the Presbyterians for the more effectual carrying out of the missionary enterprises of both denominations. While this measure inured to the benefit of Presbyterianism numerically, it also resulted in the lowering of the standards to such an extent that many conservatives became alarmed. The difference between the parties grew until definite efforts were made to settle the question in the trials of Albert Barnes and Lyman Beecher. In these trials the party favoring the looser interpretation of the standards prevailed; but the opposite party continued gaining, and in 1837 took action which led to the disruption of the old and new schools. The reunion of 1870 brought these two schools together, but meanwhile the war of the rebellion caused another division that still remains.

Plan of Union.

"Presbyterianism has been reproached for these disruptions. While the spirit of disunion is not to be justified, it must be recognized, on the other hand, that disruption under given circumstances is unavoidable, and if the unity, peace and purity of the church are the objects to be aimed at by its organization, the Presbyterian church may be forgiven if in the effort to secure the last it has not always succeeded in preserving the other two. But it is not true that the existence of disruption in its history is an evidence of the lack of catholicity in it. Rather may it be safely said that whenever the reunion of Christendom is effected Presbyterianism will be found in the forefront of those who have labored the most zealously for it."

"Presbyterian Doctrine," by the Rev. Timothy G. Darling, D. D., Professor of Systematic Theology in Auburn Seminary, Auburn, N. Y. The gist of this paper was as follows: "The chief peculiarity of Presbyterianism is its definite system of doctrine. It stands for the principle that the knowledge of the truth must precede and condition the Christian life. Faith is nothing without something definite as its object. The realization of the ideals given in the Scriptures can only take place to the extent that these ideals are understood and held as convictions. The doctrinal standards of Presbyterianism are definite, positive and systematic. It does not encourage the view that truths held separately are complete or effective; but that they undoubtedly are when carefully correlated and associated with one another in a consistent scheme. It proceeds therefore, on the assumption that the Scriptures contain a system of doctrine.

Presbyterian
Doctrine

" This system has a center and a circumference, parts and members. The central place in it is occupied by God Himself. The cornerstone of it is the sovereignty of God. God holds and controls the universe absolutely and effectively and from eternity. He does not go about either in inherent or self-imposed impotency depending for the next move on the action of limited changeable creatures.

" The place of man in the system is that of a creature made in the image of God but fallen into utter ruin and needing restoration to his former condition. Man, however, has not the power in himself to lift himself out of his fallen condition. His state is described as spiritual death. If he shall live again it must be by a process of resurrection; but this process is from outside not from within. Regeneration is thus independent of man's own activity.

" Man is saved because of the sacrifice of Jesus Christ, which is an expiation of sin and a propitiation of God. The question whether this expiation or atonement is limited or unlimited should have no place in a system; it is an atonement not to man but to God. The invitation should be extended to all to accept this atonement and be saved. As God's purpose cannot be thwarted, those who are regenerated and have received God's grace persist in it to the end."

The Rev. David Schley Schaff, D. D., pastor of the Westminster Presbyterian church, of Jacksonville, Ill., read a paper on "Presbyterianism and Education," as follows in substance: "Christianity and education are inseparable. Throughout the whole history of the Christian church this alliance has been noticeable. Especially at the time of the Reformation, however, did the essential character of this alliance shine forth. The fundamental principles of the Reformers required them to lay stress on the education of each Christian. The study of the Bible by the individual could not be insisted on without education.

Presbyterianism and Education. "Presbyterianism, more intensely than either generic Christianity or the Protestant form of it, is allied to education. First, it is adapted by its peculiarities to foster education. This adaptation is to be seen first of all in the emphasis it lays on the sermon. The exposition of the Word is the principal part of its public worship. The minister is chiefly a preacher and teacher; the sermon is a discourse of instruction, not a harangue; its object is to train the mind so that it can grasp and use the truth as given in the Scriptures. The worship of the church does not appeal to the æsthetic faculty or to the emotions as do those of some other denominations, but to the intellect.

" Second, this adaptation is to be seen in its doctrinal system. The Calvinistic pulpit has been characterized by doctrinal preaching. The creed and catechisms of Presbyterians are intellectual systems. To understand them the membership of the church needs intelligence. The Westminster standards, though somewhat too severe and cold in their conception and expression and minute in detail, are admirably adapted to stimulate thought. They also require a certain amount of cultivation in order to be understood and accepted. And these creeds are meant to be used by the people.

Third, this adaptation is seen in the stress laid by Presbyterianism on the activity of the laity in the management of church affairs. It finds in the New Testament directly or by implication principles which lay on the layman, a part of the burden of the government and discipline of the church. To do his work well in this regard the layman must equip himself for it. This is also true of his position in church judicatories, such as the session, the presbytery, the classis, the synod and the general assembly.

Fourth, this adaptation is seen again in the emphasis laid on a personal acquaintance with the Scriptures. In the Bible is sound authority. The ultimate court of appeal is the Bible not any of the judicatories of the church. But each individual must reach this court for himself. It is to be supposed that the Presbyterian church holds, and will hold to the inerrancy of the Bible even in matters of non-essential nature, such as geographical and historical details. But whatever difference of opinion there may be on this point the Scriptures are undoubtedly the infallible rule of faith and practice to every loyal Presbyterian, and the church demands their acceptance. The Bible, however, from its variety of content and comprehensiveness of scope, is in itself the means of a liberal education to the one that makes good use of it.

Secondly, in its actual history Presbyterianism has proved itself the friend of education. The Calvinistic system in New England may be considered the source of inspiration for the large and useful educational work of that section. Presbyterianism as a distinct form of Calvinism founded the Log College in 1746, which, under the names of the College of New Jersey and Princeton College, has had such a brilliant history. It was here that some of the ablest and most eminent divines of the church have labored, such as Jonathan Dickinson, Jonathan Edwards, Witherspoon and a host of others down to the Alexanders and the Hodges and Dr. James McCosh, not to speak of any now living and in office. The first theological seminary in America was founded by the Reformed church in New York city, in 1804; then came Andover, then Rutgers in 1810, then Princeton in 1812, then Lane, Auburn, Union, McCormick, Xenia, Allegheny, Columbia, Hampden Sidney, Lancaster and others representing different types of the Reformed faith.

Finally, the Presbyterian church makes provision for education through all its organized agencies. Through its Board of Foreign Missions it plants schools and colleges in foreign countries. The work of its Home Missionary Board consists partly in founding and fostering schools in the new regions of this land. Its Board of Freedmen cares for the education of the colored population. It has a special board, whose object is to aid needy young men through their academic, collegiate and seminary course on their way to the ministry. It has another, whose sole object it is to assist to self-support newly founded institutions of learning.

"In every way possible, therefore, it puts the cause of education

The Friend of
Education.

on high ground. It believes that a sound and well-trained mind is the best possible preparation for a full and free spiritual life."

The evening session of the congress was held by invitation of the Parliament of Religions in connection with the Parliament in the Hall of Columbus. The first paper was read by the Rev. Herman D. Jenkins, D. D., pastor of the First Presbyterian church of Sioux City, Iowa. The substance of the paper was as follows: "American Presbyterianism has been always animated by the missionary spirit. It was started not for the purpose of founding a sect but of evangelizing the colonists. It was a movement not to oppose any other church but to advance, not to divide but to multiply. The Presbyterian Church in America thus moved toward the needs of men. It made its home in the pioneer's cabin; its house of worship it built in the clearing. It grew with the growth of the nation. Each wave of growth carried with it the Presbyterian form of Christianity. Thus at present Presbyterianism is preached in more than twenty languages throughout the land and everywhere it finds a home. It is not limited to the East or to the West. In New Jersey four per cent. of the population accept it and the same proportion in the Indian Territory. Its home missionary activity is most zealous and widespread. In consequence it has grown much faster than the population of the country. While the latter has been multiplied sevenfold during the last hundred years, Presbyterianism has grown fortyfold. Evidently God has blessed it as a missionary church.

"Its foreign missionary work is not less remarkable for extent and results. It has nearly seventeen hundred missionaries in the foreign field, besides seven thousand native workers. It has gathered one hundred and fifty thousand members into its communion and over three quarters of a million of adherents. The growth of the church has been more rapid in the foreign field than at home. At home the growth has been within the last ten years at the rate of thirty-nine per cent.; abroad it has been one hundred and nineteen per cent. Besides these results there remain the results that cannot be put into figures, of work through schools, hospitals and printing presses.

"This survey must have its practical lesson. Evangelism is the cure of sectarianism. The needs of such a vastly ramified work must be taken into account in all future efforts to modify the standards. Missionary enterprises enrich the church with a practical theology. We need not a new theology, but the adaptation of the old to the needs and exigencies of evangelism."

Presbyterian Reunion. "Presbyterian Reunion" was the last of the papers read. It was by Principal George Monro Grant, of Kingston, Ont., and is as follows: "At this Congress every church is called upon to review its history, to state its distinctive principles and to ask whether it has sufficient vitality to adapt these to changed conditions of time, country and society; in a word, whether it has a moral right to continue as a separate organization, and if it has, why it does not present an unbroken front and give a united testimony to an assembled world. The principles of a

church constitute the law of its being. They may be obscured for a time, but if the principles be true they will reassert themselves. They are the only bases on which a reunion can be effected. The church must be broad enough to include all who are faithful to its basic principles, and strong enough to put up with varieties of opinion not inconsistent with its life.

"Going back, then, to the Reformation to discover the principles of Presbyterianism, we find that, first, the reformers were men of faith, and the essence of their faith was the Gospel. They believed that God had revealed Himself to Israel as a God of redeeming love, by ways, methods and means suited to the childhood and youth of the world, and that this revelation culminated in Christ and His Gospel. As the revelation was recorded in Holy Scriptures they counted these beyond all price, and they studied them under all the lights of their time with all the fearlessness of men of science who may doubt their own powers but never doubt the truth of God. The first principle, then, of the Presbyterian church, is that the church must be evangelical, and the good news which it preaches must be that which is contained in the Word of God.

"Second, the reformers were churchmen. They did not believe that the individual religious sentiment expressed the whole religious nature of men and that the term 'visible church' was erroneous. They believed that the Lord founded a society or church, gave to it Himself as Supreme Lawgiver and Head, gave an initiatory rite and an outward bond of union, a definite portion of time for public worship and special service, along with injunctions, aims, promises and penalties that a society requires for its guidance and which are now Scripturally fixed for all time.

"Third, the reformers believed in publicly confessing their creed, or setting it forth in formal statements from time to time. These confessions were testimonies, not tests. A faith in the Gospel made them comparatively indifferent to formulas. What was originally a testimony has since been made a test. It is the greatest error and misfortune that the flower of the soul of one generation has been converted by a strange alchemy into an iron bond for future generations.

"Fourth, the reformers asserted the democratic principle and embodied it in representative legislatures and courts, to express the will and preserve the unity of the church. They discovered the individual and gave him his rightful place in the church and in society. They taught that man as man entered into union with God by a spiritual act, and that every man who did so was a king, a priest and a prophet. I need scarcely point out how far we have departed in practice from this principle. We have made our church government aristocratic. The laity are wholly unrepresented in our church courts, except in as far as it may be said that all the members are laymen, because we have abolished the medieval distinction of clergy and laity.

"I have sketched the principles that must be accepted as the basis of any future union: The evangelical principle, the church principle,

The Creed a
Testimony, Not
a Test.

the national and confessional principle, and the democratic principle. Are we now prepared to act upon these principles frankly and unreservedly? If so, it seems to me that the circumstances in which we meet give us a wider horizon and a wider outlook than Presbyterian reunion, though that might come first.

Proud of Our
Presbyterian-
ism.

"We have been proud of our Christianity instead of allowing it to crucify us. So, have we not been proud of our Presbyterianism instead of allowing it to purify and enlarge our vision and fit us for service and sacrifice in our own day and land, along the lines on which Luther, Calvin and Knox labored, until God called them to Himself? We have thus made Presbyterianism a sect, forgetting that Knox's prayer was, 'Lord, give me Scotland or I die.' God heard and answered his cry. Should not your prayer be, 'Lord, give us this great and goodly land, as dear to our souls as Scotland was to Knox.' Remember that we shall never commend the church to the people, unless we have faith in the living Head of the church; unless we believe with Ignatius that where Jesus Christ is, there is the Catholic Church, and with Robert Hall, 'He that is good enough for Christ is good enough for me.' Alas, our churches have not thought so; therefore, our history is on the whole a melancholy record. The ablest expounder of the New Testament that I heard when a student in Scotland was Morrison, the founder of the Evangelical Union. Him the United Presbyterian church cast out. The holiest man I ever knew was John McLeod Campbell, whose work on the 'Atonement' is the most valuable contribution to the great subject that the Nineteenth Century has produced. Him the Church of Scotland cast out. The most brilliant scholar I ever met, the man who could have done the church greater service than any other English writer in the field of historical criticism, where service is most needed, was Robertson Smith. Him the Free Church of Scotland cast out from his chair. Of course, these churches are ashamed of themselves now, but think of what they lost, think of what Christ lost by their sin, and if, wheresuch vast interests are concerned, we may think of individuals, think of the unspeakable crucifixion of soul that was inflicted on the victims. It would ill become me to suggest that you do not do these things better in the United States. Yet, without adverting to recent cases where the ashes of controversy are not, I may be pardoned for saying that the church which cut off at one stroke the presbytery of New Brunswick, and subsequently those who formed the great Cumberland Presbyterian church, and which cut off at another stroke four synods without a trial, need not hesitate to fall on its knees with the rest of us and cry, 'we have sinned.' Fathers and Brethren, God give us the grace to repent, and strength from this time forth to go and do otherwise."

THE CONGREGATIONAL CONGRESS.

When the first suggestion came, as a thought from God, of a World's Congress to be held in connection with the World's Columbian Exposition, especially of a vast group and series of religious congresses, no one responded more quickly, or with a deeper enthusiasm, than did leading members of the Congregational denomination. The Parliament of Religions was only one part of the World's Religious Congress. Half its meaning, and more than half its value, would have been wanting, had it not been for the multitude of other great religious and missionary congresses which preceded attended and followed the Parliament.

The genesis of Congregationalism was in England; its first exodus to the New World was from Holland, and it was the "Mayflower" which bore to Plymouth Rock this choicest and fruitfullest seed-corn of all American immigration, religious, civil and educational. Congregationalism stands for the Evangelical faith, a regenerate life, and a principle of church government; the church polity is that of a pure democracy, under the one Lord and Master. Historically, Congregationalism was the pure outcome of the Reformation, and was a return, straight and immediate, to the sole authority of the Word of God. In all matters of the religious life and church control its loyalty to Christ alone makes it disown "the authority of pope, prelate, prince, or parliament." The acceptance of the supreme authority of God, as revealed in His Word and in Our Saviour, Jesus Christ, is the fundamental thought, All doctrine, all motives, all rules of the Christian life are subjected to this test. But, along with this independency of the local church, Congregationalism holds to the idea of the fellowship of the churches. As to the fittest methods of church fellowship, on the basis of the freedom and spiritual equality of the several churches, there has been a good deal of experimentation. If it took courage to dare to be *free*, it has required an equal degree of courage, while insisting upon freedom, to dare to enter upon terms of *fellowship*, mutual trust, council and co-operation. The present system of "councils" and of "associations," local, state and national, and at length international, came about only by degrees. The existing combination of the immediateness of each one's accountability to God, of the independency of each local church of all outside human authority, and with this an organized system of church-fellowship, has been an achievement, the victory of a long-growing "sanctified common sense." So that that which not long ago seemed to the fathers impossible has now come to appear axiomatic and altogether natural.

Congregationalists do not consider themselves better than other Christians, whatever their ecclesiastical name, and they are apt to affirm with all emphasis that "one is our Master, and all we are brethren." If they do not say much about "organic union" and the "reunion of Christendom," it is because they care infinitely more about the vital and the actual than the merely formal union, that ought everywhere and with all distinctness to be recognized of all who are really

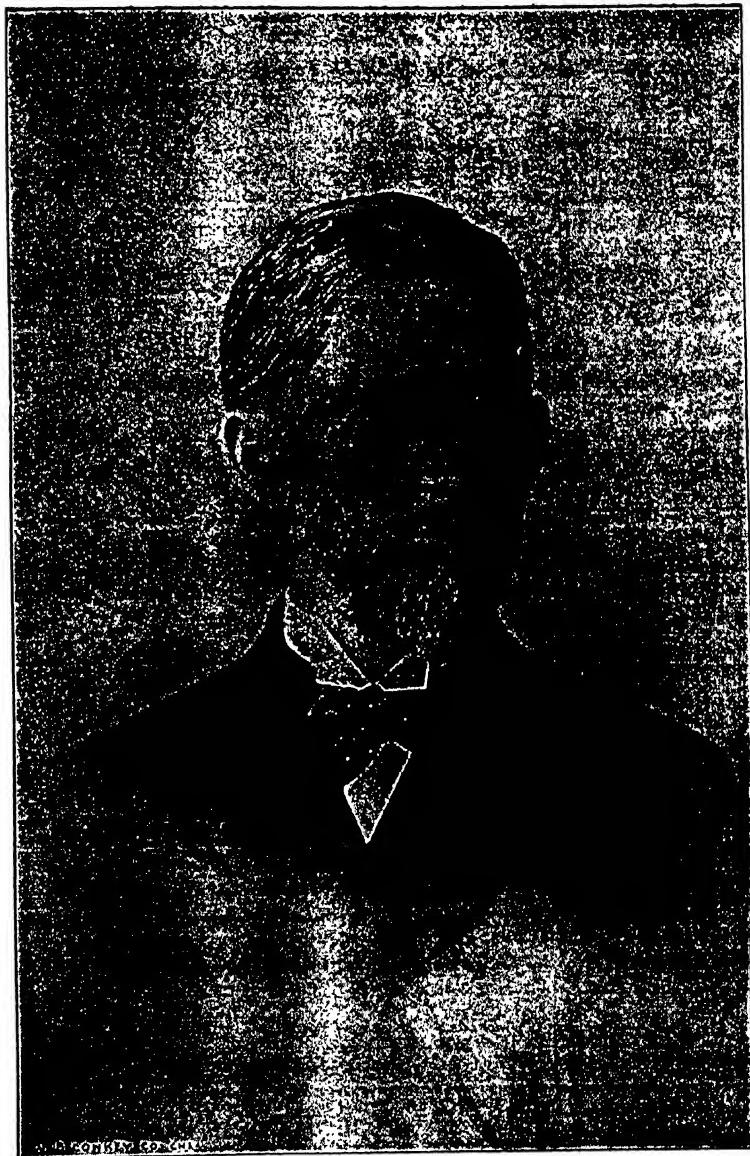
Congregationalism.

one in spirit and life with Christ. It is for this reason that Congregationalists found such occasion for rejoicing and for hope in that great Parliament of Man, with its more than one hundred and fifty distinct congresses, that will always make the year 1893 so signally historic. And it is for the same reason that they rejoiced most of all in that sublime procession and grouping of the World's Religious Congresses, of which the Parliament of Religions was indeed the most novel, the most picturesque and imposing, and perhaps the most significant part.

Any fair statement and story of what Congregationalists had to do in helping to make these congresses what they were, could hardly fail to be of interest to intelligent religionists of every name. And, firstly, it may be noted that the man who, after President C. C. Bonney, had most to do in originating, creating and carrying through to such victorious success the Parliament of Religions, Rev. John Henry Barrows, D. D., though now pastor of a Presbyterian church, was by birth, education and training, in all his earlier ideals, traditions and ministry, a Congregationalist—“ten years a Presbyterian; two hundred and fifty years a Congregationalist.” And taking the congresses all through, no other single denomination was so largely represented as the Congregational, as will be seen by a careful study of the various programmes. Of the Congregationalists who took leading part in the parliament of religions were: Dr. F. A. Noble, a member of the general committee and who frequently assisted Dr. Barrows in presiding; Rev. Maurice Phillips, Madras, India, who read a paper on Primitive Hindu Religion and Primitive Revelation; Joseph Cook, Certainties in Religion; Dr. Lyman Abbott, Religion Essentially Characteristic of Humanity; President George Washburne, Robert College, Constantinople, Points of Contact between Christianity and Mohammedanism; Dr. T. T. Munger, Christianity as Interpreted by Literature; Dr. Samuel Dike, the Christian View of Marriage; Rev. Mrs. Annis F. Eastman, The Influence of Religion on Woman; Prof. George P. Fisher, Yale University, Christianity a Religion of Facts; Rev. J. T. Yokoi, Japan, Christianity as Understood by a Japanese; Prof. Waldo S. Pratt, Religion and Music; Dr. James Brand, Christian Evangelization as one of the Working Forces of our American Christianity; President Kosaki, of the Doshisha, Japan, Christianity as Verified by Experience; Evangelist B. Fay Mills, Christ the Saviour of the World; Dr. Washington Gladden, Christianity as a Social Force; President W. A. P. Martin, Imperial College, Peking, International Obligations to China; Dr. G. E. Pentecost, Present Outlook for Religion; Dr. Francis E. Clark, Christianity as Seen by a Voyager Around the World; Dr. H. Blodgett, Why Chinese Christians Should Unite in Using the Term, “Tien-chu” for God; Rev. R. A. Hume, What are the Points of Contact and Contrast Between Christian and Hindu Thought, and Editor W. T. Stead, on The Civic Church.

In the Congress of the Religious Press, four leading Congregational journals were represented, the *Advance* of Chicago, the *Congregation-*

Congregationalists in the Congress.



Rev. Simeon Gilbert, D. D., Chicago.

alist of Boston, and the *Independent* and *Christian Union* of New York. Among the papers presented were those by Dr. Simeon Gilbert, of the *Advance*, chairman of the committee; Rev. Howard A. Bridgman, of the *Congregationalist*; Joseph Cook; Rev. F. Herbert Stead, London; Miss H. A. Farrand, of the *Advance*, and others. In other congresses papers were read or addresses made by Miss Jane Addams, of the Hull house, Mrs. Joseph Cook, Gen. O. O. Howard, Gen. C. H. Howard and others.

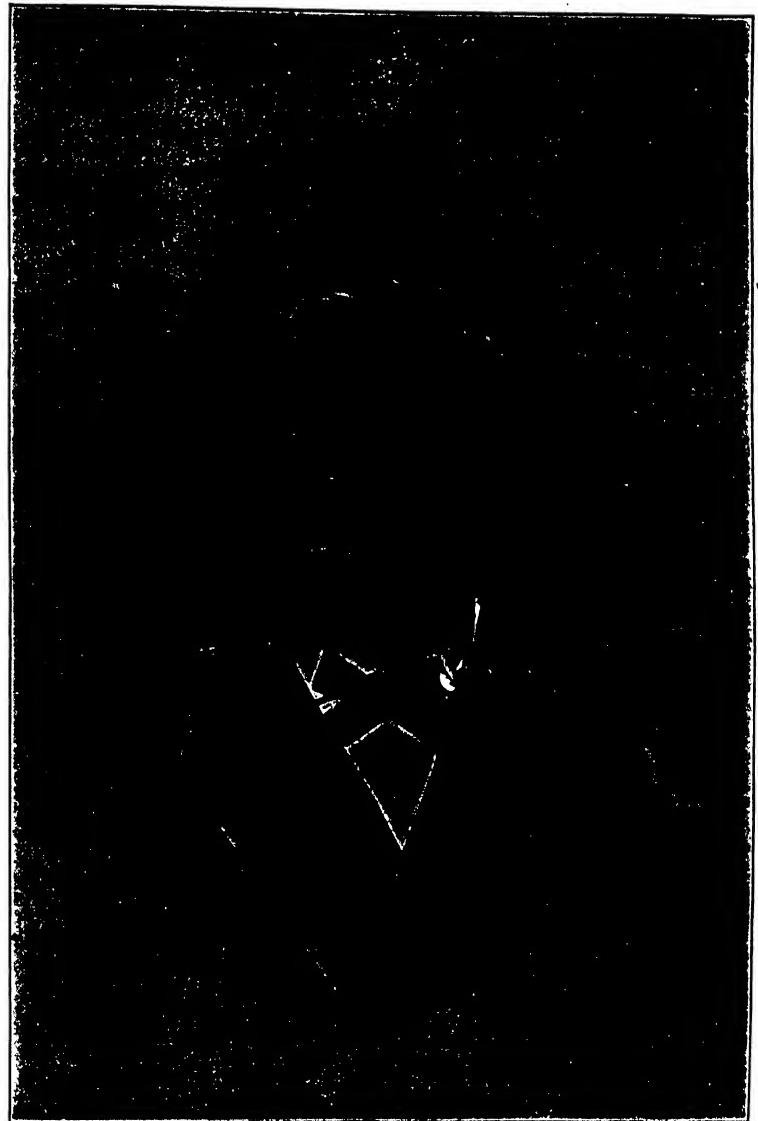
In the World's Missionary Congress, Congregationalists were represented by Rev. Dr. Walter M. Barrows, chairman of the General Missionary Congress, and by Mrs. F. W. Fisk, chairman of the Woman's missionary congress; also by the following speakers: Dr. Graham Taylor, Dr. Samuel H. Virgin, Professor Kozaki (Japan), Dr. H. M. Scott, Dr. Francis E. Clark, Dr. A. N. Hitchcock, Dr. George Washburn, Rev. J. L. Barton (Turkey), Rev. W. Elliot Griffis, Rev. Gilbert Reed (China) and Dwight L. Moody; also by Miss Mary C. Collins, Mrs. Moses Smith, Mrs. Flora A. Regal, Mrs. C. H. Daniells, Rev. G. Frederick Wright and Edna Dean Proctor.

The Congregational Church Congress convened in the Hall of Columbus, September 10th, the day just preceding the opening of the Parliament of Religions. This congress had the honor of being the fitting preface and prelude to the parliament, which was convened the following day.

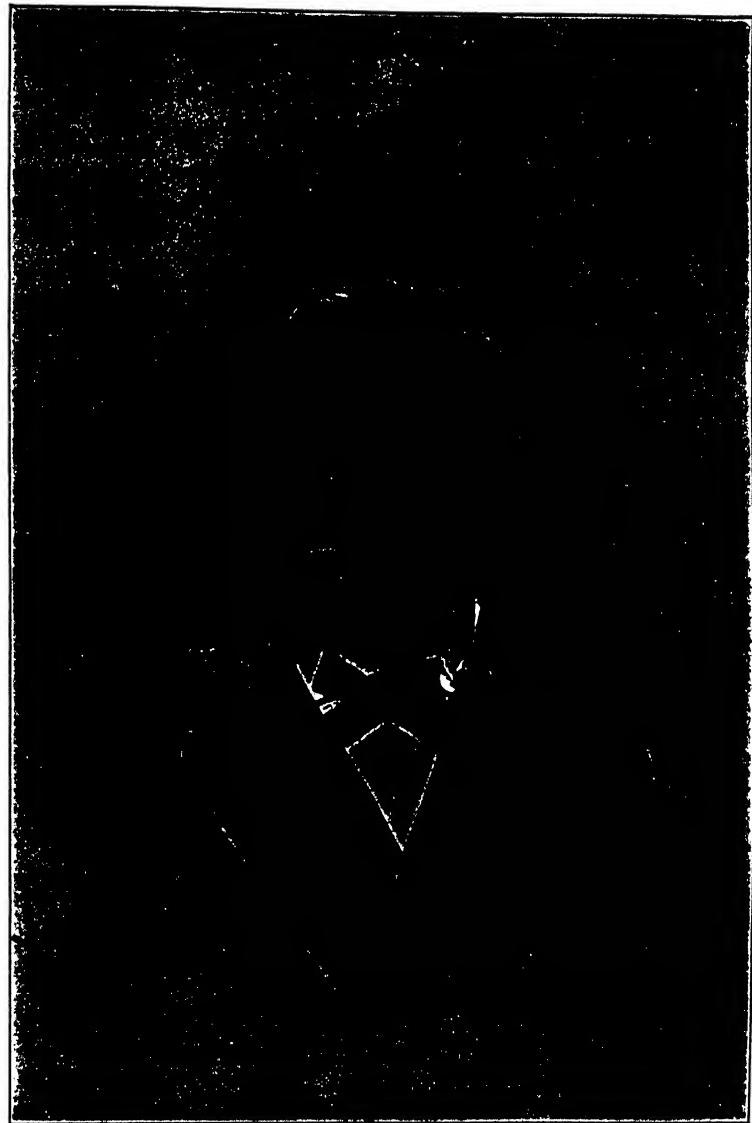
As each denomination was privileged to make a "presentation" of its distinctive methods of church government and religious tenets, its history and claims upon the attention of mankind, so the representatives of the church which in this country traces its ancestry to the Pilgrims and the Puritans of New England, made their opening day, also the "presentation day," showing alike the principles and purposes of Congregationalism, and tracing its history and the growth of its influence from the birth of the Congregational idea down to the present day. Dr. Willard Scott, chairman of the committee, presided. Other members of the committee were Rev. Simeon Gilbert, D. D., Rev. J. G. Johnson, D. D., W. E. Hale, E. W. Blatchford and William E. Poole, LL. D. President Bonney, opening the congress, with the intelligence, justness of thought and felicity of expression which characterized all his addresses on similar occasions, said that, next to October 22, 1492, on the scroll of the world's glories, December 21, 1620, should be inscribed; for, since the "Santa Maria" bore Columbus to the New World, no more important voyage had been made by any ship than that of which the "Mayflower" bore the Pilgrim fathers to the landing place of Plymouth Rock. This ship brought to the New World little in the form of material wealth, but it was richly laden with the seeds of liberty and justice, which, sowed in the fruitful American soil, had produced during the succeeding generations such harvests of civil and religious liberty as had not been surpassed by those gathered elsewhere in all the world. Wherever throughout the great republic the children of the Pilgrim and the Puritan had gone, flowers of

Congregationalists in Missions.

The Pilgrim Fathers.



Rev. Alexander McKenzie, D. D., Cambridge, Mass.



Rev. Alexander McKenzie, D. D., Cambridge, Mass.

highest culture had sprung up in their footsteps. Wherever they had made their homes, cultivated farms or builded towns, the highest domestic virtues had been conspicuous; piety, peace and good order had flourished, and education, both for the people and in its higher forms, had been a dominant power. The Congregational church, he said, represented the town meeting in civil government, and the free congregation in the church. The town meeting was the nursery of the republic, and the church, which is its spiritual life and guide, was the means by which the providence of God had elevated this primary council of the people for the purpose of good government, from a sordid strife for leadership to an almost sacred college of preparation for the highest duties of Christian citizenship. Thus the Congregational church occupied a peculiarly exalted and influential place in American history. In a brief response, Dr. Scott glanced at the successive stages of religious thought, oriental and occidental, which had led the way to the movement that issued in Congregationalism. The oriental mind, he said, was a good listener, but not such a good thinker. It was therefore left to the European to discover man's nature as God made him. He began by looking inward rather than outward, and this study of the constitution of man resulted in a system of ethics or religious philosophy. The next step was the translating of this philosophy into the language of the people. In America there was yet another step in the religious movement peculiar to our country and institutions. What we want now is to translate this system of religious philosophy into human behavior and live the things we have heard. The Puritan and the Pilgrim of today is he who is living for the social emancipation of the world.

*First Things
in Congrega-
tionalism.*

"First Things in Congregationalism." Prof. Williston Walker, of Hartford Theological Seminary, in a strong, scholarly paper, outlined what may be termed the evolution of Congregationalism; its origin in England, its partial organization in Holland, its divinely guided voyage to America in the "Mayflower," its early history in New England, and its subsequent development. If any type of church government deserved to be called American it was Congregationalism. Its formative influence had been felt in a greater or less degree by all the religious bodies that occupied this land. It had modified other systems of church government, making them vastly different from what they are on European soil; while, if its adherents in name were not the most numerous of the tribes of our American Israel, no Christian body equaled the Congregational in services to education and to those interests which make for the intellectual well-being of our nation. If the Puritans gave us the love of education, the executive force and the business ability which have marked the descendants of New England parentage throughout our land, the Separatists gave us Congregationalism. The task which they accomplished was the Congregationalizing of American Puritanisms.

"The Congregational Idea." Prof. Mary A. Jordan, of Smith College, Northampton, Mass., set forth its elementary characteristics





Williston Walker

Prof. Williston Walker, Hartford, Conn.

The Congregational Idea.

with penetration and justness of thought, emphasizing especially the demand it makes for a definitely and continually thoughtful quality in the religious life. It tolerates no free-and-easy way of settling one's religious accounts, and favors no easy-going liberality. It cannot be content with fog and moonshine. The history of Congregationalism, she declared, makes it, of natural right, the most thoughtful of churches. Indeed, without constant, aggressive, discriminating, intellectual activity, the Congregational church had no reason for being. Robert Browne, Harrison, Greenwold, Barrowe, Ainsworth, John Robinson, John Goodwin and John Milton—if they did not stop to assert the duty of religious thought, it was because they were so terribly in earnest in securing the means by which to make it possible. Church fellowship, that amounts to anything, could not exist in an intellectual vacuum. By every requirement of loyalty and consistency, the Congregationalist should be, in his theology, as in everything else, a student, a thinker. Reform belongs inevitably to his programme. God must be served by the intellect as well as with the heart. Congregationalism demands, today as always, a virile, intellectual religion. It was in perfect accord with the Congregational idea when Phillips Brooks declared that, "Worse than any blunder or mistake which any man can make in his religious thinking, is the abandonment of religious thought altogether and the consignment of the infinite interests of man to the mere region of feeling and emotion; it really ought to be out of our best thinking power that our deepest love is born." In this generation, of all the world has known, it is not safe to neglect the intellectual element in our religious life. The ideal of the Christian democracy of today demands the intellectual vigor and enterprise of the Puritan as well as that humane, that divine passion for humanity which makes each one ready to put the best that he has at the disposal of all, for the advantage not of self but of the great congregation.

Congregationalism of Today

"The Congregationalism of Today." Dr. Henry A. Stimson, of New York, said: "In taking our place in the Parliament of Religions, we announce to the world that Congregationalism exists; there had been generations of Congregationalists who hardly knew they were such, so remarkable had been their denominational unselfishness. They had little thought of pushing the denomination, and much of forwarding the kingdom of Christ. Where, he asked, is there a parallel to the disinterested labors of two centuries of Congregationalists in founding colleges and academies for all the land without a thought of self-aggrandizement? They extend across the continent from Bowdoin in Maine to Pomona in California—open to all, never Congregational in any restricted or sectarian sense, but Congregational in parentage and dependence for their daily support. We believe that the church is the body of Christ. We need no priest, no clergy, no bishop, no eldership to mediate or to secure for us access to the Lord. Therefore it is permitted to us also to claim that, as a denomination, we have exalted the work of our laymen and have laid exceptional emphasis upon the duty of special culture on the part of laymen to meet their tasks."



Rev. Henry A. Stinson, New York.

*British and
American Con-
gregationalists*

"The Relations of British and American Congregationalists." The Rev. Hugh Pedley, of Winnipeg, said: "In England there is a great brotherhood of the churches known as Independent or Congregational, a brotherhood that takes in about four thousand churches. In America there is another brotherhood of about five thousand churches bearing the same name. Both of these represent practically the same democratic conception of the church of Christ. Each has had and has today pulpits that are molding human thought in the wider circles; each of these has a literature worthy of the deepest respect; each of these has its institutions of learning; each has its history written large in the chronicles and still larger in the character of the nations in which its lot has been cast. Three words, he said, might be used to describe the relations between the two great bodies. These are: Kindliness, curiosity and criticism. There is kindliness. No one could doubt that who attended the meetings of the International Congregational Council two years ago. There is curiosity, too, and curiosity is the virtuous side of ignorance. We are not curious where we know. There is, he frankly admitted, a fairly massive amount of ignorance in Britain about American Congregationalism. In order that the two great churches in England and America might draw more closely together, he suggested three uniting agencies. Some form of international journalism that should acquaint each with the doings of the other, international councils and international colleges."

*The West and
South.*

"What Congregationalism had done in the West and South." Dr. A. F. Sherrill, of Georgia, said: This was thought to be too large a theme for any twenty minutes. To trace the all-pervasive work and influence of those two glorious agencies, the American Missionary Society in the West, continually westward from the famous "Byram river" to the Pacific, and the American Missionary Association in the South, founding and sustaining universities, colleges, normal and other schools for the colored people all over the South, beginning in this even before the war had closed—all this would be to trace a great deal of the finest and most fruitful history of our country during the past half century.

Other Papers.

Yet larger was the inspiring task of Dr. Judson Smith, Secretary of the American Board, Boston, to tell how in the worldwide missionary enterprise Congregationalism had Opened the Nations. In the treatment of this magnificent theme it was shown how, through the American Board of Missions—the oldest foreign missionary society in America—there had been planted the new centers of light and civilization in almost every part of the world. Enough had already been done to show how it is that the union of all nations is to come about, and that "parliament of man" which is the dream of prophet, poet and philanthropist. The subject of Dr. Alexander McKenzie's brilliant address was, "Congregationalism and the World," and that of Dr. F. W. Gunsaulus's paper, which he was too ill to read, was "Puritanism in Eloquence and Literature."

Altogether, inadequate though it was, this combined "Presenta-



Rev. Frank Gunsaulus, D. D., Chicago.

tion of Congregationalism" was enough to make it evident that, among all the Christian forces and agencies that are continually drawing into closer, juster, more generous relations to each other in the one endeavor to actualize the kingdom of Christ in all the world, the Congregational church will merit some recognized and not unhonored place.

"The Woman's Congregational Congress." Plainly, there is something in the Congregational spirit and idea that is mightily fascinating and inspiring to Christian women, a kind of spiritual yeast in "the three measures of meal." The idea of the spiritual democracy, so vital and distinctive in Congregationalism, could not long be kept exclusively for the men. If right and good for men, it must be alike good and right for the women, also, in the churches, in the home, in the school. Accordingly, it was no accident that the women's part in the Congregational Congress assumed such large proportions and rose so grandly to the occasion. Its six sessions, September 11th to 14th, were crowded with papers and addresses, poems, hymns and song. Splendid enterprise had been shown in the careful preparations for it. Mrs. George Sherwood, chairman of the committee, and Mrs. Roxana Beecher Preuszner, with others, arranged a scheme of topics singularly well prepared. The papers had evidently been written with exceeding carefulness, as though each one realized deeply what was due to so great an occasion. To say that they evinced marked elevation and enlightenment of thought, and admirable power in the setting forth of their thought, would be only to say what goes without the saying; for in the matter of education and intellectual culture the women in these days are having opened to them almost every advantage which the schools can offer, and every opportunity and incentive for the doing to the utmost their part in the joint work of lighting up the darkness and lessening the sorrows of mankind near and far, the world over. And if in this Congregational congress the women appear to have had the lion's share, it at any rate was no fault of theirs. They merited only commendation and gratefulness for all that they set out to do and did.

The papers, published together in a volume, as they ought to be, along with the other papers presented by Congregational women at the other numerous Congresses during the summer, would make a book of extraordinary interest and usefulness. It is a matter of regret that there is room here only to name the topics; but even these will show how wide and rich was the scope of history and of thought which was covered and illuminated by them.

The Relation of Religion to Woman Historically Considered, Rev. Mrs. Annis F. Eastman, New York; The Pilgrim and Puritan Idea, Mrs. A. E. Arnold, Illinois; Hymn for the Children of the Pilgrims, Mrs. James Gibson Johnson, Chicago; The Puritan Mothers, Mrs. Moses Smith, Illinois; The Influence of the Pilgrim and Puritan Heredity in American Religious Thought, Mrs. Jane G. Austin, Massachusetts; The True Democracy of Congregationalism, Rev. Miss Juniata Breckenridge, New York; What Christianity has done for Woman, Mrs. Ethan Curtis, New York; Scope of Woman's Work in



Mrs. C. H. Taintor, Chicago.

Contributors
to the Congress

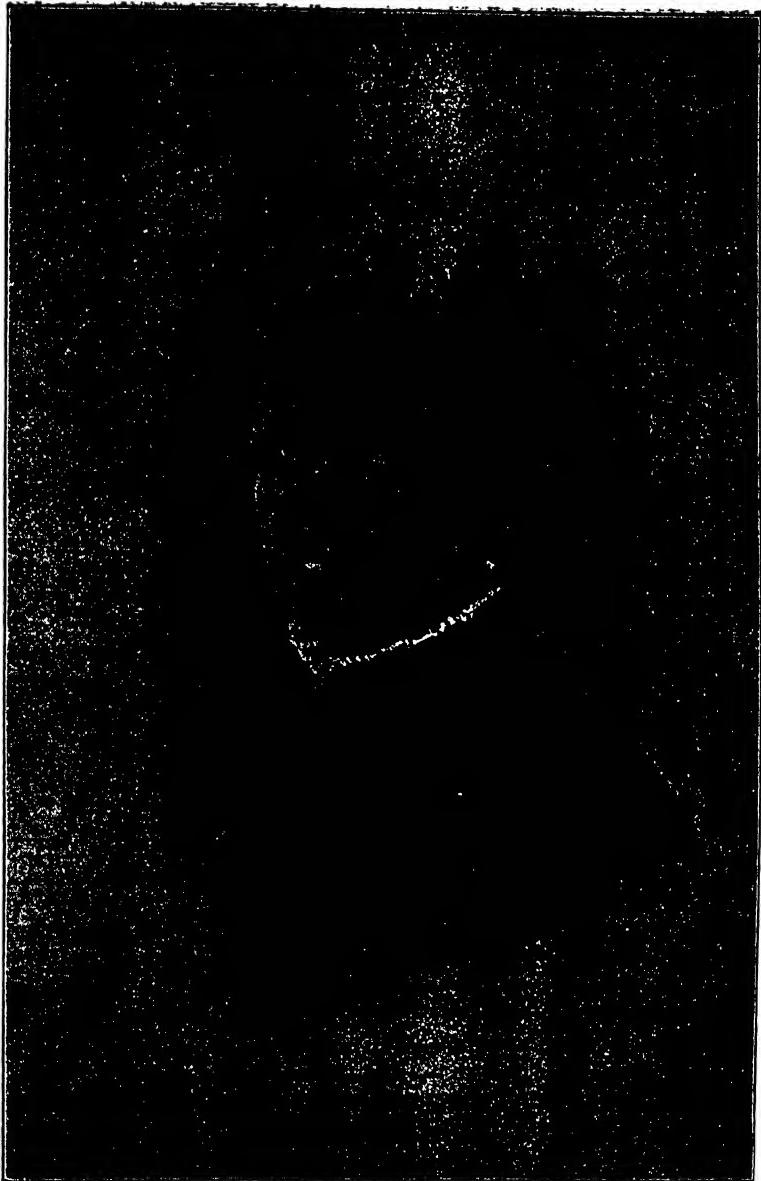
the Church, Mrs. Elvira B. Cobleigh, Washington; Poem, Miss Emily Gilmore Alden, Illinois; Women as Teachers in the Congregational Church, Mrs. Sarah B. Cooper, California; Women at the Outposts of Congregationalism, Mrs. Elizabeth Emerson Humphrey, Illinois; The Mayflower as a Symbol of Faith, Mrs. Ella Beecher Gittings, Colorado; The Christian Home in its Relation to the State, Mrs. E. H. Merrell, Wisconsin; to the Church, Mrs. Joseph Ward, South Dakota; to the Labor Problem, Miss Jane Addams, Chicago; to Social Life, Rev. Mary L. Moreland, Illinois; The Growing Independence of Woman, and the Home, Mrs. George H. Ide, Wisconsin; The Church and the Children, Mrs. Julia Holmes Boynton, Massachusetts; Congregationalism in New Countries, Mrs. Louise J. Bevan, Australia; The Modern Pilgrim Woman, Miss H. A. Farrand, of the *Advance*; Silhouettes of the Women of an Old Congregational Family, Mrs. Roxana Beecher Preuszner, Chicago; Woman and the Bible, Mrs. Edgar Wylie, Illinois; On the Frontier, Miss Mary C. Collins, North Dakota; Poem, Miss Ella G. Ives, Massachusetts; Settlements for Women Workers, Mrs. Rebecca H. Cheetham, London; Christian Educational Work in the New West, Miss Millie A. Hand, Wisconsin; Hymn, Mrs. G. B. Willcox, Chicago; A Bit of History Concerning the Higher Education of Women, Miss Harriet N. Haskell, Illinois; Women and the Social Life of the Church, Rev. Miss Jeannette Olmstead, Ohio; What Congregational Women have done for the Colored Race, Mrs. G. W. Moore, Tennessee; Gospel Generosity, Mrs. Kate Upson Clark, New York; Hymn, Mrs. Margaret E. Sangster, New York; Women in the Making of the Newer States, Mrs. C. H. Taintor, Chicago; Aims of the Yo:kshire Woman's Guild of Christian Service, Mrs. Ella S. Armitage, England; Sacred Singers of our Church, Mrs. M. B. Norton, Vermont; Our Churches, Our Colleges, Mrs. A. A. F. Johnston, Ohio; Congregational Women as Pioneers in Foreign Missions, Mrs. Sarah S. C. Angell, Michigan; Hymn, The New Womanhood, Mrs. Merrill E. Gates, Massachusetts, and Summons of the Coming Century to the Women of Today, Mrs. Martha J. Bradley, Illinois.

METHODIST EPISCOPAL CONGRESS.

This great body was represented by an able corps of representatives, who occupied from September 25th to 30th, inclusive. Presentation Day was Tuesday, the 26th, in the Hall of Columbus. The substance of the papers here follows:

The Philoso-
phy of Method-
ism.

"The Philosophy of the Methodist Doctrine." The Rev. M. S. Terry, D. D., Evanston, Ill.: There is no written creed in the Methodist church, but a "common consensus of fundamental doctrine, so well understood and cherished by the great body of our people that no minister or layman can noticeably make any considerable departure from it without speedy detection. Wesley's Fifty-three Sermons, 1771, in



Mrs. George Sherwood, Chicago.

four volumes, is 'the most authoritative form of Methodist doctrine.' These, along with his 'Notes on the New Testament,' constitute the theological standards which are formally recognized in the 'Deed of Declaration,' and in the trust deeds of all the Wesleyan chapels of England. By common consent these have been accepted for a hundred years as containing the substance of doctrine everywhere held." Dr. Terry defined these dogmas under three heads: I. "In their practical character, as answering to the needs and longings of man's religious nature. II. In their successful conflict with opposing systems, especially with Calvinism. III. In their adaptation to the catholic spirit of the modern Christian world."

The Epworth League.

"The Epworth League; Its Principles, Ideas, Methods and Possibilities."—The Rev. William Ingraham Haven, Boston, Mass.: "The Epworth League rests upon two principles: One, that there is a peculiar period of life called youth, with its noticeable characteristics; the other, that this is the period for bringing one's powers into obedience to a cultured and sanctified will." * * It "would give to every youth the shield of England's prince which bears the simple legend, 'I serve.' We believe that soul alone is blest who lives his life for the good of others; that such a life sanctifies wealth and gives peace to him who is poor."

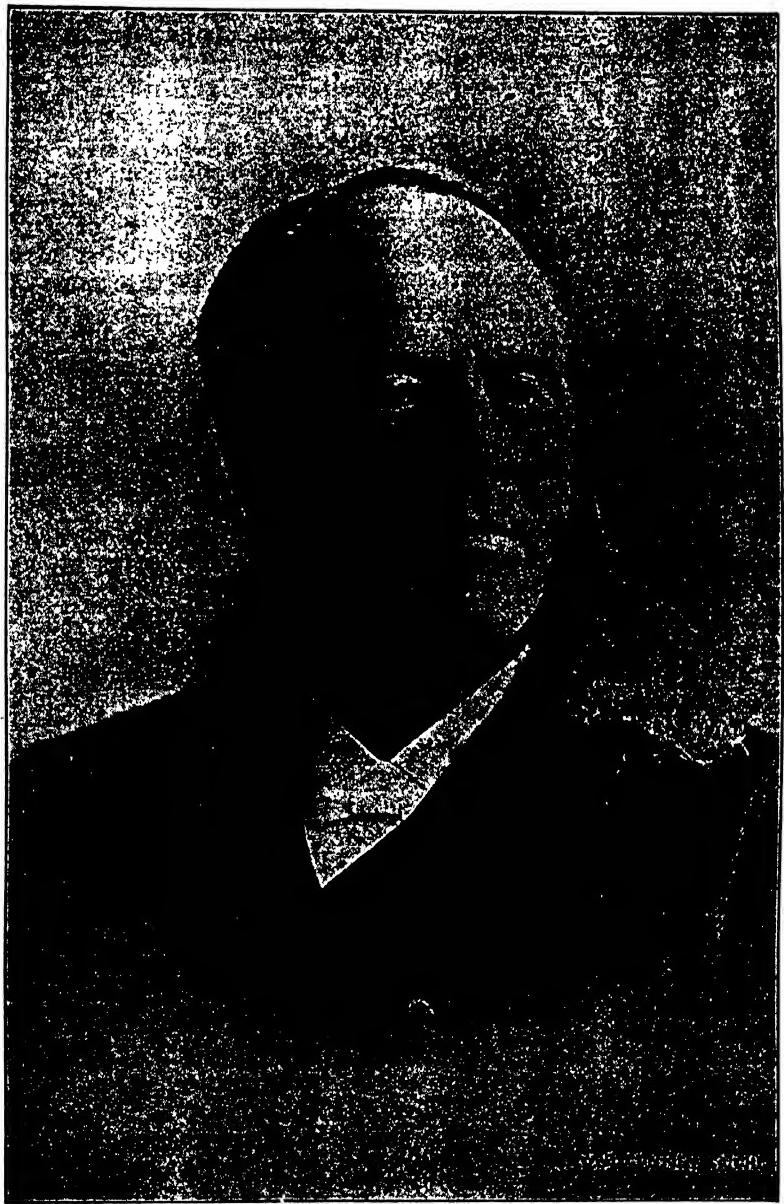
Methodist Polity.

"Polity of Methodism." The Rev. Jacob Todd, D. D., Philadelphia, Pa.: "Methodism has twenty-nine organizations. The class-meeting is 'the primordial cell of organic Methodism.' Then comes the society, then the quarterly conference, then the district conference, then the annual conference, last of all the general conference. The peculiarities of Methodism are (1) the class-meeting, (2) probation, (3) local preachers, (4) itinerancy, (5) general superintendency."

"Ladies' Aid Societies." Mrs. Jennie Fowler Willing: "This society is all the odds and ends of woman's organized effort to help along in church work. It bought, or built, and furnished the parsonage. It bothered its motherly head over the broken dishes, leaky tubs and crippled chairs in that same patient home. It cushioned the church pews. It did everything, from binding up the broken toe of a beggar baby to topping out the church steeple—everything that nobody else wanted to do, for which nobody gets any thanks—work that is never toasted, feted, or exploited. Its work is like that of the patient, all-burden-bearing mother, little thought of till it is gone, and then it is tremendously missed."

Social Problems.

"Methodism and Social Problems." The Rev. David H. Wheeler, D. D. LL. D.: "Methodism preaches a Gospel for individual men. I shares, with all the other evangelistic bodies, an intense belief in the value of the individual soul. It shares with the great body of patriotic Americans the intense belief that all rights are individual rights; that it is the business of government to safeguard individual rights; that there cannot be any other rights. Methodism cannot approach any plan for improving the world as a question about masses of classes. As Christians, we believe in single and responsible souls. A



Rev. J. O. Peck, D. D., New York.

citizens, we believe in the common rights, just as we believe in the common redemption, for every single soul in the nation. The 'mourner's bench' is the bridge over which each soul must pass from sin, whether from the masses or the classes."

The Methodist Status.

"The Status of Methodism." The Rev. H. K. Carroll, D. D., of the New York *Independent*: "The Methodist body became an independent body in this country in 1784. At the beginning it had only its vital faith, its burning zeal to spread the Gospel, its simple but novel methods of work, and its power, born of the baptism of the Spirit, to reach the hearts, touch the consciences and transform the lives of the common people. The common people heard the Methodist preacher gladly, and crowded Methodist altars, filled Methodist class-books, and multiplied Methodist churches.

"It is the glory of Methodism that it won its membership, not from other churches, but from the unconcerned, unconverted multitude.

"At the present time all branches of Methodism have 51,489 societies, according to the census of 1890. No other denomination or denominational family has a number equaling one-fourth of the Methodist total, except the Presbyterian, which returns 13,476. The Roman Catholic and other Catholic bodies stand next below the Presbyterian, with 10,276. The total of all bodies is 165,177. It would, therefore, appear that those accredited to the Methodist family constitute nearly one-third of all the societies of all denominations in the United States. Methodists constitute somewhat less than twenty-three per cent. of all communicants of all denominations, and nearly thirty-three per cent. of all Protestant communicants. In other words, nearly every fourth communicant is a Methodist, and among Protestants every third."

Revivals.

"Revivals." The Rev. F. C. Iglehart, D. D., New York city: "Revival is from *re vivo*, to live again. Revivals are good or bad. They must necessarily be occasional, but they are instrumentalities used by the Holy Spirit, in conversion." Public meetings, Bible readings, prayer, music and the will of the sinner were mentioned as agencies in the work. "The Holy Spirit may be willing, the pastor and the members may be willing, there may be preaching, praying, singing, and yet the sinner may, and often does, refuse to come to the Saviour. It is quite popular, nowadays, not only for the enemies, but the friends, of Christ to apologize for sinners and publicly abuse the church because the unconverted are not brought into the fold. This course is as mistaken in policy as it is bad in principle. The avarice of Judas was more powerful than the love of Christ. The logic of these abusers of the church would blame Christ for not saving Judas, and the apostles for not holding a prayer-meeting and believing in his conversion. The church is not perfect. She comes far short of her duty. But whatever good has been done, she has done; whatever souls have been saved, she has brought to Christ."

"Methodist Colleges and Universities." Henry Wade Rogers, D. D., Evanston, Ill.: "Prior to 1768 there was not a Methodist church in

America. In 1787 the first Methodist college was opened. In 1892 there were fifty-four; value of their property and endowments, less their debts, \$19,366,196; number of instructors, 1,276, and the number of students, 21,903. The value of the property and endowments, less the debts, belonging to all its educational institutions, \$26,022,392, while the number of institutions was 195; instructors, 2,343 and students, 40,026." Colle
Unive

Dr. Rogers advocated "rallying the strength of Methodism to the support and upbuilding of our most promising existing universities, to the end that they be enabled to occupy as commanding a position in the educational world as is commensurate with the dignity of the Methodist Episcopal church."

"Methodist Journalism." The Rev. David H. Moore, D. D., editor Mc
Jour *Western Christian Advocate*: "John Wesley began to print Methodism when he was in his seventy-fifth year. The first American Methodist periodical was the *Western Christian Monitor*, in Chillicothe, Ohio, in 1816. Since then the periodical press has been a powerful ally of Methodism. Of a truth this is Mercury's age, not Mars. The inkpot is more to be feared than the powder horn; steel pens than Damascus blades; revolving presses than machine guns. Every other means of influence is aggregated in the press. It informs, educates, amuses, rouses, rules. Distance nor depth can elude its searchlight. No other Church has so many papers, seventy five, almost one-seventh of the total number of religious papers—553—in the United States. In 1893 the circulation of the official papers was one paper for every nine and seven-tenths members of our church. The quality of our papers should be improved; the many should be consolidated into few, and they must be cheapened in price; every pastor should be an active agent, and thus the quality and circulation of the press would be increased."

Dr. Moore frankly pointed out some of the defects of the church journalism. It is timid, apprehensive, shrinks from Biblical criticism; has not enough of the modern spirit. "The modern spirit is Christian. Christ is coming into society to redeem it with processes and methods never used before, and we do not clearly discover His coming. He is regnant in the thought, activities and life of society. The spirit of the age is Christian; that is, it believes in Christ, not always recognizing His Deity, but signally loyal to Him. If the spirit of the age could be personalized and utter its creed, it would say:

"If Jesus Christ is a man,
And only a man, I say
That of all mankind I cleave to Him,
And to Him will cleave alway.

If Jesus Christ is God,
And the only God, I swear
will follow Him through heaven and hell,
The earth, the sea, the air."

"This remarkable trend of the age toward Christ should be more

clearly discerned by Methodist Journalism, and therefore more heartily nurtured and developed."

Epworth League Mission.

"Mission of the Epworth League." The Rev. J. W. Bashford, D. D., president Ohio Wesleyan University: "This organization started in Cleveland, Ohio, May 15, 1889. It represented an all-round Christian life. It sought, in the language of its noble founder, Bishop Vincent, 'for more Bible knowledge, more literary culture, more personal purity, and more practical service.' Also, 'to seek the blessing of heart-purity as taught in the Holy Scriptures, to abstain from all questionable amusements, to study the Bible each day, and to give daily thought and effort to the salvation of souls.' They sought for Christian coöperation. They desired to transform the young people of Methodism from a mob into an army. Its motto, 'Look up and lift up,' was adopted from a happy speech made by Bishop Vincent." Defining the purposes of the organization, Dr. Bashford said: "Personal culture, crowned by communion with God and resulting in Christlike characters, is the first duty of Epworth Leaguers."

"Missionary Training Schools." Miss M. S. Gibson, Principal Scarritt Bible and Training School: "The origin of the wonderful organization at Kaiserswerth by Pastor Fliedner is well known to all branches of the church of Christ. Kaiserswerth is the autotype of the modern training school, and its work and workers are an inspiration to the whole church. * * *

"In our American Methodism there are five training schools in the Methodist Episcopal church, and one in the Methodist Episcopal church south, the latter by the special authorization of the General Conference. Of these three are in connection with deaconesses work, while admitting other students; the others are distinctively missionary.

"The Bible is, of course, the central text-book; other departments are: The history of the Christian church; the evidences of Christianity and a study of comparative religions; the missionary fields, including statistics and the manners, customs, religious systems and needs of heathendom; domestic economy, daily practice in housework, preparation of work for industrial schools; practical training in city mission work by house-to-house visitation among the neglected classes; visiting prisons, hospitals and reformatories under the direction of mature Christian workers; conduct of meetings for women and children; lectures on elementary medicine and study of nursing, preparation of food and general care of the sick; also, a complete course of study and practical experience in hospital work for students desiring to become trained nurses; training in teaching in Sunday-school normal lessons, and giving Bible readings; physical culture; sacred music, vocal and instrumental; bookkeeping; temperance, viewed from the physical and moral standpoints; lectures by missionaries, preachers and philanthropists on subjects profitable to Christian workers. These schools furnish to students a comfortable Christian home during years of training, wherein they are cared for physically, mentally and spiritually."



Naming and Describing the Institutions in different parts of the country, Miss Gibson said: "The work must commend itself to the best judgment of every one of our Lord's servants who would hasten the coming of His kingdom on earth!"

"Deaconess Work in the Methodist Episcopal Church." Mrs. Lucy Ryder Meyer, Chicago: "This movement began in Chicago in 1885. It is independent of ecclesiastical associations. The first Deaconess Home was established in Chicago in 1887. In 1888 a home was founded in Cincinnati, and in 1889 one in Minneapolis and one in New York. Others followed in rapid succession. The characteristics by which deaconesses may be known are six. Deaconesses are (1) trained, (2) unsalaried but supported, (3) volunteers, (4) costumed, (5) living mostly in communites called homes, (6) authorized by the church. No woman can become a visiting deaconess—for two classes of workers are well recognized among us, the visiting or evangelistic, and the nurse deaconess—who has not spent the greater part of one year in the study of the Bible, sacred history, methods of work, and Methodist doctrine, while a second year of probation is given to practical work with a course of reading. The nurse deaconess must receive a careful theoretical and practical training extending over a period of two years in connection with some reputable hospital, in addition to some Biblical study. There are at present eleven hospitals under Methodist Episcopal management in the United States. Of these, the splendid Brooklyn hospital was the first in the field. The hospital at Portland, Ore., was the second, but Wesley in Chicago, established at first as a deaconess hospital, followed hard after it. Christ hospital at Cincinnati, the deaconess hospitals at Denver, Omaha, Kansas City, Minneapolis, Saginaw and St. Louis, and the Philadelphia Methodist Episcopal hospital, complete the list. Of these eleven hospitals eight are now under the care of deaconess nurses."

"Contributions of Methodism to Literature." The Rev. W. F. Whitlock, D.D., Delaware, Ohio: The essayist declared that "(1) Methodism has furnished a literature of substantial and permanent value, (2) a symmetrical, well-balanced literature, (3) a literature for the people, (4) a literature of power, (5) a catholic literature, that (6) has advocated moral reforms. It (1) has concentrated at the cross, (2) promoted church organization and work, (3) antidoted pernicious literature, and (4) unified the tone and spirit of the church. It has been able and useful. The church has now the largest religious publishing houses in the world. They are established in the great commercial and radiating centers of the country. They have twelve thousand proprietors, distributed all over the field, who act as agents; they have already a patronage, capital and income that enable them to command the services of the ablest pens, and to issue books and periodicals at prices that will render them accessible to all. The church was never so well prepared to meet the injunction of Wesley—to make cheap prices and sustain them by large sales. The service demanded is two-fold—first, to our own people; second, to the country at large."

Deaconess
Work.

Methodist
Literature

Theological Schools.

"Methodism and her Theological Schools." The Rev. Geo. L. Curtis, D. D., De Pauw, Ind.: The author gave a history of the primitive "school of the prophets" in the early days of Methodism, and passed to describe the advantages of the Modern Divinity School in the up-building of the Methodist church. It was bitterly opposed at the first, but now: "In the Methodist Episcopal church are seventeen theological institutions, with a property of \$663,636, an endowment of \$1,557,466, teachers, seventy-two, and 863 students in 1891. From the first there have been over four thousand eight hundred enrolled in these schools. Besides these in some of our colleges there are departments for instruction in many of the special studies required of the preacher. These schools of theology are for the English speaking ministry, the pure Scandinavian, the African or Freedmen of the United States, the celestials of Asia, the Hindu learned in his subtle philosophy, the German and the Italian. These schools originated in necessity, each school has an individual history; there is remarkable uniformity in the several curriculums; their studies bear on the mental and moral culture of students, and fit them for the work of saving souls; they qualify men for heroic self-sacrifice; yet they are not supported as they should be, though severely criticised, and no doubt defective, they are yet doing a grand work."

"Sunday schools." The Rev. Frank Crane: The Methodist Sunday-school has a threefold function:

1. To train the children of Christian homes.
2. To teach adults the truths of the Bible.
3. To gather and instruct the children of non-Christian homes.

Under the third head Mr. Crane said: "How needful is such work as this only a pen of fire could tell. No chapter of the wretched story of city pauperism and crime is more tear-compelling than this of the children. To one for whom childhood has always seemed the purest idyl this side of heaven the revelation of the fearful condition of the child in the crowded tenements of the great city is appalling. Visit their squalid dwellings. Think of babies nurtured there. Hell, not 'heaven, lies about them in their infancy.' 'They are damned into the world.' Lust is their father, brutality their mother, vice their teacher, filth their companion, drunken crime their ambition, hunger their inspiration, and drunkenness their heaven."

Young People
"Methodism and her Young People; Sunday-schools." The Rev. A. S. Embree, M. A., Topeka, Kan.: "The Sunday-school was at first the simple scheme of a benevolent priest to gather the waifs from the street and impart to them some rudimentary knowledge. A little farther on an effort to teach something of truth and duty. Finally, as in our day and country, a vast system, bringing to its aid the powers of the printing press, the highest scholarship, the personal attention of an army of men and women who carry to the work commendable equipment of mind and heart. Today we have, in round numbers, thirty thousand schools, more than three hundred thousand officers and teachers, and of pupils a number equal to one-twenty-eighth of our



Rev. Ferdinand Iglehardt, D.D., New York.

entire population. It is common to refer to the Sabbath-school as the nursery of the church. I would like to put all possible emphasis upon the thought which that expression naturally conveys. It is to my mind the nursery, the only nursery that remains to Christendom; and the future of present day religious organizations depends now as never before upon the religious development of the race while yet in its childhood."

Women in Education. "Women in Methodist Education." Prof. Susanna M. D. Fry, Ph. D., St. Paul, Minn.: "What traveler does not bring a memento from the grave of John Wesley? But who crosses a step beyond to Bunhill-fields to the grave of Susanna, upon whose new stone stands the legend, 'The mother of nineteen children?' Susanna Wesley has been called by high authority the 'founder and legislator of Methodism.' Why not add educator? She was president and faculty of a good classical home school where social usages, morals and religion, Latin and Greek, were taught; and from which at least two boys were graduated who made their mark in the world.

"John Wesley founded schools and the women helped him, just as they should. Lady Maxwell gave him £500 with which to open his celebrated Kingswood school, and £300 more to pay debts which had accumulated. Mrs. Elizabeth Garrett founded Garrett Biblical Institute by a gift of \$150,000, in 1853, and it seems to some anomalous, that although founded by a woman, the school has never extended a formal invitation to women to enter its walls. Mrs. Garrett's gift was the largest ever given for education in the new world up to 1853, by man or woman, except that of Stephen Girard, of Philadelphia. Sixteen Methodist colleges report gifts from women amounting to \$714,500. The Woman's Foreign Missionary Society supports 353 day schools, forty-boarding schools, orphanages, English boarding schools, and thirteen training schools. The total number of pupils in schools is set down at thirteen thousand one hundred and thirty-five, and the number of women under instruction as thirty-one thousand two hundred. The Woman's Home Missionary Society carries on distinctively educational work in two of its departments. Methodism founded in 1834, at Macon, Ga., the first woman's college in America."

"Peculiarities of Methodist Doctrines." The Rev. Thomas B. Neely, D.D., LL. D., Philadelphia, Pa: "John Wesley and his father were educated Church of England ministers. The son had no intention of organizing a new church, but his doctrine of justification by faith caused his practical rejection from the Episcopal church.

Methodist Doctrines.

"This doctrine of a free and full salvation by faith is at the foundation of what are called peculiarly Methodist doctrines. In one sense this was not a new doctrine. Wesley taught the philosophical doctrine of the freedom of the human will, a dogma now accepted by the leading philosophers. This is the key to Methodist doctrine. Then came the doctrine of the witness of the Spirit to those who are regenerated. After this came the doctrine of Christian perfection. He magnified the most important practical doctrines and put little stress

upon those which belonged to the realm of metaphysics or mere speculation. Wesley put more emphasis on Christian character than he did on mere dogma, though he believed in creeds as well as deeds. Following his example Methodism has always been broad and at the same time evangelical. As one has said, some churches have tried to preserve their spirituality by their orthodoxy, but Methodism has preserved its orthodoxy by its spirituality. Methodism is orthodox but liberal. It is liberal but orthodox. Methodism is the evangelical broad church with a broad and simple creed; making more of spiritual life than of theological disputations, but at the same time tenaciously holding the truth as it is in Christ Jesus."

"The Methodist Episcopal Church and the Sunday-school." Robert H. Dougherty, Ph. D.: "The Sunday-school was one of the first instrumentalities employed by Methodists. When, in 1781, Robert Raikes, in the true spirit of Christ, bearing on his heart the heavy misery of the neglected children of Gloucester, asked, 'What can we do for these wretches?' he was answered by a Methodist young woman: 'Let us teach them to read, and take them to church.' Mr. Wesley promptly adopted the Sunday-school idea, as, indeed, he adopted every good idea he could find. In 1786 the first Methodist bishop, Francis Asbury, established the first Sunday-school of any denomination on our continent. Through several periods of development the Sunday-school movement has passed to the present: The exploration of the Bible is the discovery and exploration of the human soul. The discovery of a child is a process to be slowly pursued during long years. Every kind caress, every rude rebuff, every experience of man's falsity, every lesson learned in school, every precious Bible text committed to memory, every teacher's smile, every newspaper taken up and read, every person that meets the slowly developing infant soul, every force that is brought to bear on any side of his character, as an investigating or stimulating force—is a pioneer, a discoverer, an explorer of the deep recesses of the human heart."

The Sun
school.

"Woman's Foreign Mission Work." Mrs. Emily Huntington Miller: "Woman's independent work in foreign missions dates back but twenty-four years, yet it may be questioned whether a new era in missionary conquest should not be symbolized by the woman with a lamp. Years of toil and sacrifice and devotion had indeed opened the way; prejudice had been, in a manner, conquered; the power of the Gospel to redeem had been demonstrated; but the work of church and school had been perpetually undone by the heathen mother in the heathen home. Permanent advance was scarcely possible until woman lighted her candle and began to sweep and to search in the darkened house for that lost treasure buried so long in the dust that its preciousness was forgotten. The work she set herself was to supplement that already undertaken, by carrying Christianizing influences into the homes closed to all other teachers, to secure the children through the years when they were plastic to influence; to train and educate wives and mothers—one might almost say to create a new womanhood, so impossible to heathenism seemed its very conception. * * *

Foreign
sion Wor

"This comprehensive plan now includes a working force of 5,665 organizations and 147,080 individuals, through whom, in steadily increasing amounts, a sum has been collected which will aggregate by the end of the current year at least \$3,000,000."

The Freedman. "The Freedman's Aid and Southern Education Society." The Rev. J. W. Hamilton, D. D.: "After the war the country had secured a race of freedmen—a nation of free men. The North was the nation, the storehouses were here. The South was one vast Aceldama. The southern soldiers must go back to live among the dead. The North alone must reconstruct the laws and determine the destiny of the nation. It was the sentiments of the North that had prevailed, and must go South; this had been settled by force of arms. But it was more than the sword that was supreme. It was Plymouth Rock. It was the Sermon on the Mount. But the truth had only prevailed by force; it must now prevail by love. The freedman's movement was at first unsectarian, but when at length it was found best to prosecute the work in denominational directions, the other denominations withdrew from the general organization before the Methodists withdrew. It was then that the members of the Methodist Episcopal church, who were members of the existing undenominational societies, issued a call for the convention to meet in Cincinnati, August 7, 1866, to organize the Freedmen's Aid Society of the Methodist Episcopal church. This branch is at work in all parts of the South, endeavoring to make freedmen Christian freemen."

"The Educational Work of Methodism." The Rev. C. H. Payne, D. D., LL. D.: "Sound learning and fervid piety" has been the aim of the Methodist church since John Wesley founded the famous Kingswood school in 1748, and Cokesbury college was opened in 1787. There are now in the Methodist Episcopal church, seventeen theological institutions, fifty-seven colleges, sixty-one classical seminaries and seventy-seven foreign mission schools—197 in all, with forty-one thousand students and an endowment of twenty-six million dollars."

Missionary Work.

"The Missionary Work of Methodism." The Rev. J. O. Peck, D. D.: "The work of missions is the supreme object of divine interest in our world, and the only end to be conserved by infinite thought, labor and love. Missions is the whole of Christianity. From center to circumference our holy religion is nothing but a mission of Christ and His church, for the salvation of all mankind. This is the philosophy of the kingdom of heaven. The Methodist church in its origin was itself a missionary movement of the eighteenth century against the dead formalism of the Established Church and the almost lifelessness of non-conformity in England. Its first missionary work was to reach the lost and neglected millions of that land, and also to revive evangelical religion and formulate a preachable theology in the denominations of two continents. It has been a missionary of evangelical zeal, and God-honoring doctrines to Christian pupils everywhere. The Missionary Society of the Methodist Episcopal church alone has at

least four thousand missionary workers in the foreign work and five thousand in home missions. This society raised last year for foreign missions alone \$1,041,393, which is the largest sum contributed for that work in 1892 by any denomination in America. The annual contribution of all Methodism for missions is over \$3,000,000. The members and probationers of heathen converts in all Methodism are over three hundred thousand. The representatives of Hinduism and Buddhism, frescoing the nakedness of their effete religion, may come to the World's Parliament of Religions, and suggest, with the indorsement of the liberals who renounce evangelical Christianity and the liberal press that sought to strike down our Christian Sabbath, that perhaps the final religion of the world would be a compromise, a composite of all religions. Out upon such vapidity! Christianity with a supernatural Christ, a supernatural revelation, and a supernatural life in the heart of her millions, witnessing to her divine origin and saving and cleansing power; with her banners farther advanced than ever before; with her augmenting legions more victorious than ever, has no compromise to make with heathenism! It is the final religion."

"Our Colleges and Universities." The Rev. Bradford P. Raymond, Middletown, Conn.: The first half century of Methodism was one of "unsuccessful beginnings and discouraging suspensions." But, Mr. Raymond said: "We may enter the twentieth century with pardonable pride over the work we have done in the last one hundred years. And with confidence may we provide for better work in every department of research, believing that the Christian ideal of manhood will rule us in the future as in the past. We are working now with forces like those which uplift the continents."

"A Columbian View of Methodist Church Extension." The Rev. A. J. Kynett, D. D., LL. D. He said: "At the end of the first quarter of the second century of our denominational history, our branch of the Christian church has upon its rolls two and one-half million members, twenty-four thousand churches, and \$130,000,000 of church property; more than doubling our membership and the number of our churches and multiplying their value more than three times. If this republic, which the world calls great, has anything in it worthy of the admiration of mankind, it is because it is the outgrowth of Christian faith and supreme devotion to religious liberty."

Church
tension.

"The Freedmen's Aid and Southern Education Society." The Rev. Geo. K. Morris, D. D., Cincinnati, Ohio: "In the fall of 1862 was formed the 'Contraband Relief Society,' whose object was to meet the pressing wants of the escaping slaves who had been declared contraband of war. The Western Freedmen's Aid Commission was formed by those who, looking into the future, clearly saw that something must be done to provide for the education of the Freedmen. Looking back over something less than a third of a century, we cannot but rejoice at the great work already accomplished. Over three millions of dollars have been spent. The school property secured is valued at nearly two millions. Tens of thousands of men and women

have been helped upward and cheered onward in a path of blessed light. If we consider the present conditions in contrast with those prevailing in 1866, what cause do we find for gratitude to Almighty God! The money-cost does not sufficiently represent the value of the schools maintained by this society. There they stand, monuments of the thoughtful liberality of God's noble sons and daughters, and prophecies of the glory yet to be revealed to the millions who dwelt long in the land of darkness and of tears."

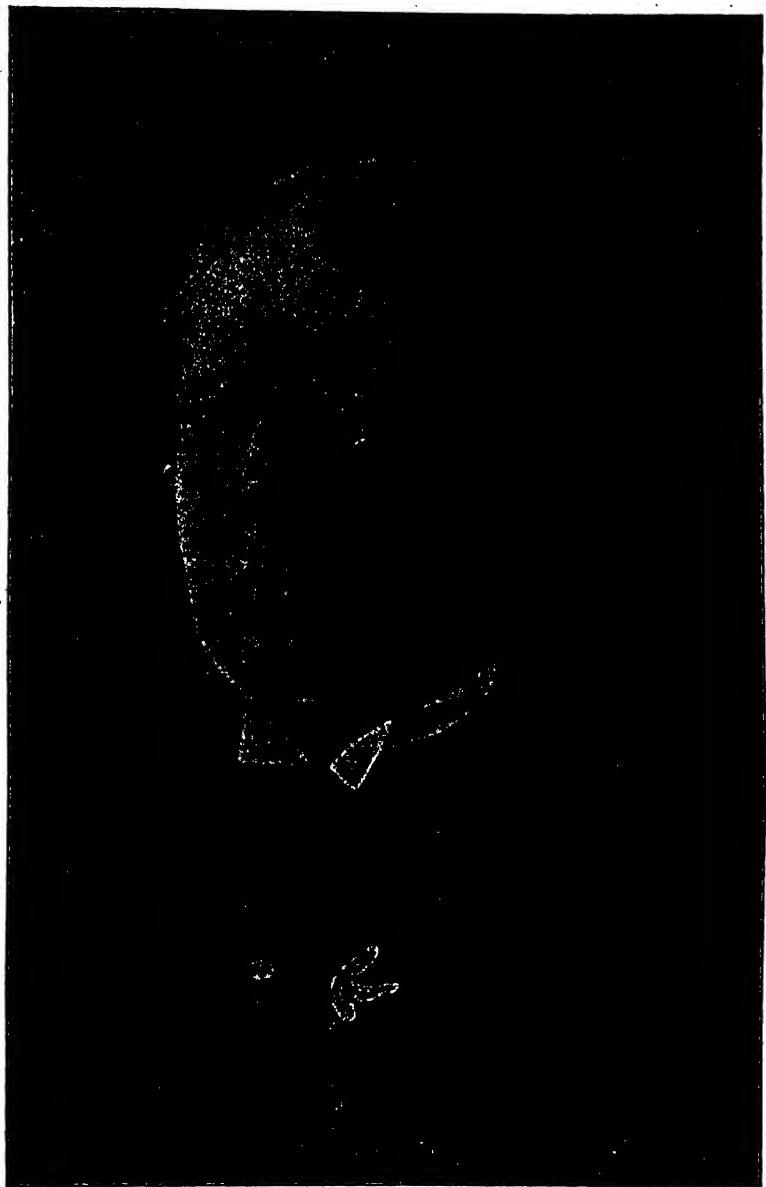
"The Modern Methodist College." The Rev. P. D. John, D. D., De Pauw, Ind.: "In spite of the strictures upon denominational colleges by a certain class of educators, these institutions have demonstrated their right to exist. The Methodist college has come to stay, and it should have all the equipment that the best universities possess in order to compete with them in the work of education."

Church Extension.

"Church Extension on the Frontier." The Rev. H. K. Hines, D. D., Portland, Ore. After an eloquent statement of the great work of the Church Extension Society, Dr. Hines said: "God put this world into man's hands, into our hands, to renew, cultivate, subdue and transfigure it. He put the timber on the hills, the iron in the mountain, the silver in its veins, and the gold in its mines, and gave them over to us to square and polish, to mill and forge, to dig and coin. He never built a church, He never launched a ship. 'We are laborers together with God' in making and completing such a world as He would have our humanity to occupy at last. His part is done; ours is going slowly on. When the deserts are irrigated into harvests and vineyards, when the now untilled plains are meadowed with verdure and starred with roses, when desolations are populated into vast cities, and moral wastes are everywhere sweetened by the healthful flow of the river of the water of life, and time's grand ultimate has dawned into its immortality of perfection, what we have done and said here, and what our friends have done and said yonder and everywhere, will be seen to have been some pillar or some beauty in the temple of God's eternal praise. As through all the harmonies in music one always hears in great tones a wondrous melody, so, in all our work, we always touch the greater work of Him who is both our inspiration and our completeness; and to whose brow at last we shall bring the royal diadem,

"And crown Him Lord of all."

"Woman's Home Missionary Society of the Methodist Episcopal Church." Mrs. R. S. Rust. Mrs. Rust described at length the work of this useful organization in the South West, cities and in other directions, and said: "If the church in America is to be a power for the evangelization of the world, its latent energies must be developed, and its forces properly conserved. Women constitute two-thirds of the church membership, and are, therefore, numerically, an element of strength; yet the additional number of workers that they furnish for the field is not the most important advantage. The great advantage is that they bring an entirely new influence into the world of effort;



Miss Frances E. Willard, Evanston, Ill.

a quiet, unseen and pervading influence, the result of combined patience and strength, more potent even, than what is gained by mere numbers and display. It is an encouraging fact that the value of organized efforts of women in Christian and philanthropic work is becoming more fully appreciated."

Deaconesses "Methodist Deaconesses in England." Miss Dora Stephenson (Sister Dora), London, England: "A Christian deaconess is a consecrated woman working on principle and system for the glory of God in the salvation of man, and making that her one business. The idea of a deaconess comes down from the earliest days of Christianity. In the Epistles mention is made of widows and virgins who were set apart to the work of the church, and from the writings of the early fathers it was evident that the deaconess was accounted a regular officer in the church. In the church of Constantinople alone we read of forty deaconesses being employed. George Eliot has drawn for us a wonderful picture of the great Stradivarius in his workshop at Cremona. There the king of violin makers stands exultant, yet humbled by the wonder of his handiwork, and in a burst of ecstasy exclaims as he gazes at the great instrument his hands have formed:

'Tis God gives skill,
But not without men's hands. He could not make
Antonio Stradivari's violins
Without Antonio.'

"The words startle us, shock us even, yet surely there is a deep truth lying underneath. God chooses to uplift humanity by the ministry of His children."

Methodist Journalism. "Methodist Journalism." The Rev. Charles Parkhurst, D. D., *Zion's Herald*. Describing the growth of Methodist journalism and referring to the fact of denominational proprietorship, Dr. Parkhurst alluded to lack of comprehensiveness, lack of independency, lack of modernness, inadequate support, and lack of leadership, as defects of the church press. But he complimented its ability: "Let a thoughtful and candid Methodist group the papers of the leading denominations and compare them with those of his own church, and he will have no occasion for chagrin. Our *Advocates* have, in all their history, been interesting and able."

Francis E. Willard.—Unable to attend the congress, Mrs. Lucy Rider Meyer read the following letter from Miss Willard:

"Among the many invitations that have come to me within the past year, in connection with the congresses at the Columbian Exposition, none has been more cherished than that of my own beloved sisters in the church of my choice. I felt confident that I should have the pleasure of joining in the love-feast appointed for September and bearing my testimony in the general class-meeting of our worldwide sisterhood, but the discipline (of physical fatigue) has been so construed as to rule me out of your blessed general conference, although you had chosen me as a delegate in due form. This will, however, I hope, prove to me to be a means of grace, and I shall sing in spirit

with many another loyal-hearted Methodist woman who, for similar reasons, is debarred from giving in her experience on that occasion.

'Come on my partners in distress!'

and closing my musical soliloquy with our favorite

'Oh! that will be joyful, when we meet to part no more!'

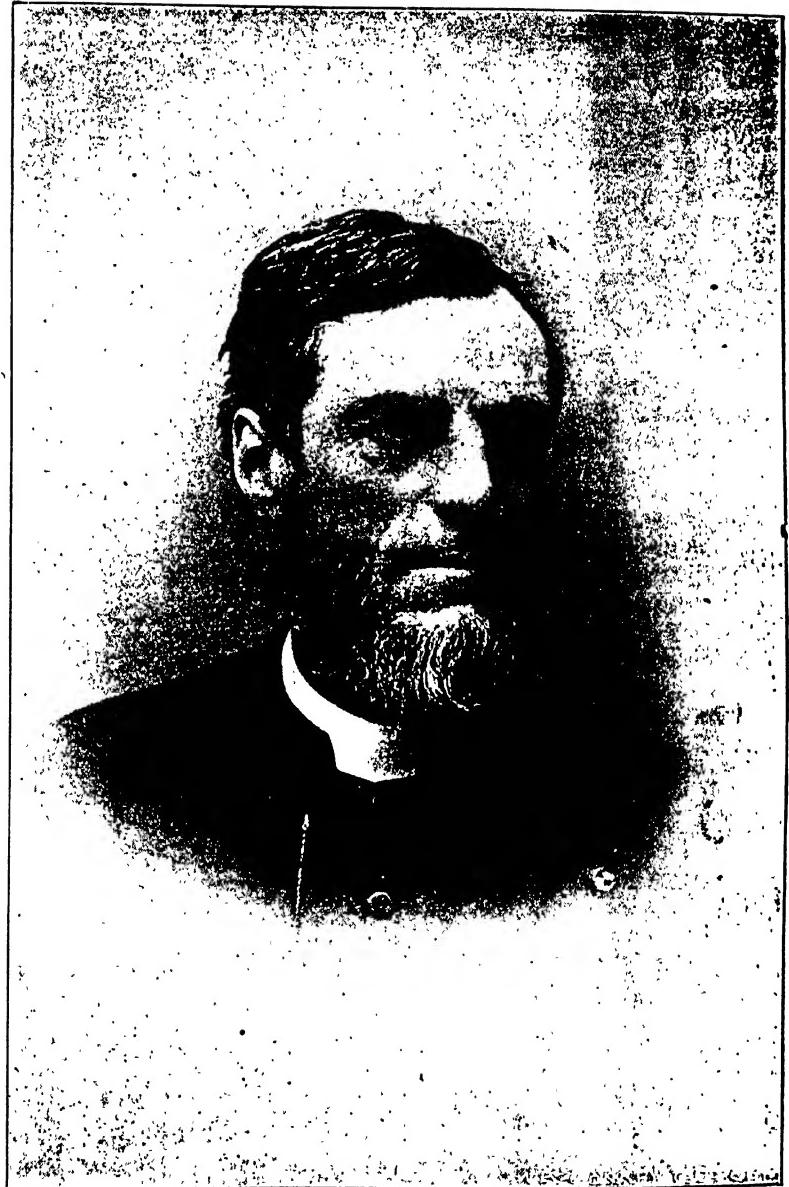
"By way of compensation for my disappointment in mingling heart and voice with you in the happy assembly of Methodist disciples, I was privileged to enjoy a most tender and beautiful reception at the City Road chapel, London, some months ago, from our brothers and sisters of the Wesleyan church in the dear old mother country. It was the fulfillment of many a dream to stand in John Wesley's pulpit and speak of what the Lord had done for my soul through the generous and helpful ministry of our communion and fellowship, and I have never stood in the midst of an audience more sympathetic and responsive.

"Some rare relics of our Saint Susannah, mother of the Wesleys, were presented to me, which I should have been glad to bring to the Methodist Women's Congress in Chicago. I have also visited (as I had the privilege of doing for the first time in a quarter of a century) in the Lincoln college in Oxford the room in which the "Holy Club" was organized. A pulpit is in this college from which Wesley was wont to 'improve his gift' from time to time, when he was here after his graduation. Ascending its steps, and entering its hallowed precincts, I prophesied in true Methodistic fashion to a small audience, consisting of my traveling companions, Mrs. Hannah Whitall Smith and her son, to the effect that within twenty-five years Methodist women would find that every separating wall had fallen flat between them and the full privileges and powers of the church they love, and which they have helped to make what it is today, the greatest denomination in the greatest of republics. Artificial barriers are everywhere becoming undermined; soul is asserting itself above sex, and mental and spiritual powers being made the only final criterion of value. Let everybody do that to which he or she feels called, if that calling is to do good; this is rapidly becoming the dictum of Old as well as of New England, the keynote of which was struck, as I am proud and grateful to remember, in what was once called the far, but now the forceful, West.

"May the blessing of God be upon every woman who casts in her lot with you at your blessed feast of tabernacles, whether she be a foreign missionary woman, a home missionary woman, a white ribbon woman, or that greater and better being which combines all three, and may the anointing power come upon each and all in pentecostal measure, is the fervent wish and prayer of your loyal and affectionate sister."

FRANCES E. WILLARD.

Frances E.
Willard.



Rt.-Rev. Samuel Fallows, D. D., Chicago

THE REFORMED EPISCOPAL CHURCH CONGRESS.

The Rt. Rev. Charles Edward Cheney, D. D., of Chicago, presided on Presentation Day, September 14th, and papers were presented on The Historical Position of the Church, by Dr. Cheney; its Distinctive Principles, by the Rev. Benjamin T. Noakes, D. D., of Cleveland, Ohio; its Minor Problems, by Mrs. Lucie Brotherson Tyng, of Peoria, Ill., and its Outlook and Opportunities, by Rt. Rev. Samuel Fallows, D. D., of Chicago, who says in the course of his address:

"By the Anglo-Saxon race, in the Nineteenth Century, in the United States of America, and largely in the city of Chicago, was the movement inaugurated which led to the founding of the Reformed Episcopal Church.

"The creed of this church is not a cast-iron frame to cramp, but is like that elastic portion of a living organism, the finely textured skin, which contains but does not compress the human body.

"It can state every article of that creed in the very language of Holy Scripture itself, and thus it rests upon the pure teaching of God as its one immovable foundation, and not upon the shifting, contradictory and erroneous commandments of men. The Bible, the whole Bible, and nothing but the Bible, is the basis of the church's belief. It has therefore brought the one hemisphere of truth, embracing the supreme sovereignty of God, into unison with the other hemisphere of truth, embracing the inviolate freedom of the will of man, in one rounded sphere; the teachings of philosophy, experience and the infallible Word.

"President Patton, of Princeton, once said: 'Every man, when he prays is a Calvinist, and when he preaches, an Arminian.' This church brings the Calvinist and the Arminian side by side, with heart beating over against heart, and says to each 'Preach in concert, in love, and in power, of the Holy Ghost, this dual truth: Work out your own salvation with fear and trembling, for it is God that worketh in you both to will and to do of His good pleasure.'

"In that sphere of truth it holds firmly with the Jew, the unbroken unity of God, with the Unitarian the oneness of the Divine Being and the complete humanity of our Lord Jesus Christ; with the Swedenborgian the Supreme Deity of Him, who was God manifest in the flesh, and with the primitive church, 'concluding the same,' out of the ultimate oracles of truth it holds to the threeness in one of the Father, Son and Holy Ghost, and thus offers in the divine Trinity 'the fullness of life, salvation and comfort for man.'

"It has carefully provided that it shall not have within itself any hierarchs to lord it over God's heritage. The General Council, which is the creation of the clergy and laity of the church, has the supreme authority in the ratification of the election, and in the consecration of its bishops, and these bishops are ever to be held simply as first among their equals, the presbyters.

"And above the bishops, as above all else in the church, that General Council rises as the representative of the entire communion, before whose legislation and decisions all must bow.

Bishop F.
lows Defi
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Reformed
Episcopal
Principles.

"Woman, with man, has here been accorded her rightful privileges, and brings her counsel and vote to the parish meeting. This church is flexible in its polity. It is endeavoring to adapt its methods to each unfolding period of time. It will sacrifice neither measures nor men to the unyielding rigor of an ecclesiastical system. Denying that any special form of church government is an absolutely divine appointment and yet prizes its historical episcopate, it will be pliant in every form of its outward economy, that by all means it may save some. The vital truth for which the Congregationalist contends, the virtual independence of the local church, is secured in the system which this church has adopted. All communicants and stated contributors of lawful age have their voice in the election of the local officers of the church; and all such communicants a voice in the election of the representatives of the church in the General Council. The one great feature in the progress of mankind has, therefore, been fully recognized—that of *individuation*.

"But parish is bound to parish, even as town to town, and county to county in the state, and as each sovereign and independent state is bound to state in the glory and union of the United States; and thus the church has recognized the other great factor of human progress—that of *organization*.

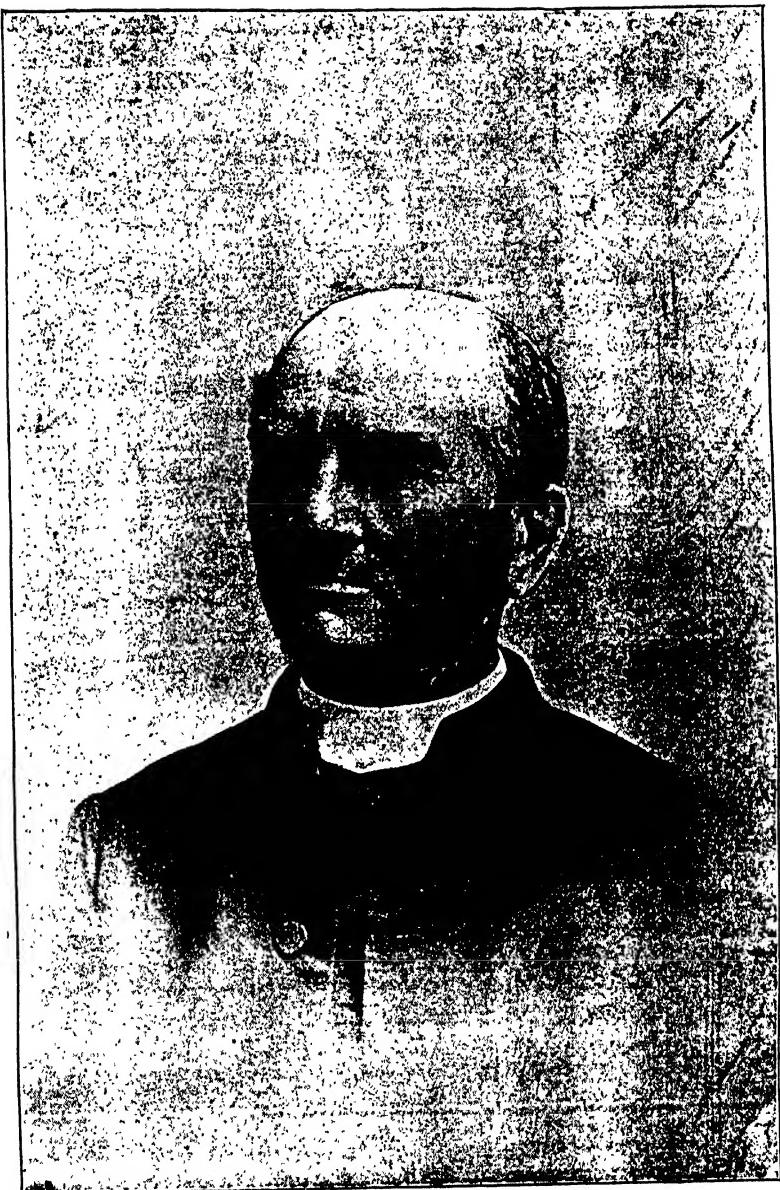
"Individuation and organization, these grand elements in the progress of mankind, I venture to say are nowhere so completely manifest in a church organization as in the Reformed Episcopal church. Thus by its environment, its doctrines, its polity, its broad Christian fraternity, the Reformed Episcopal church, the last born and so the best born, is prepared to meet the problems which confront society today, and help bring about a practical unity of the various branches of the church of Christ."

THE UNIVERSALIST CHURCH CONGRESS.

This body convened on the 11th of September. Rev. A. J. Canfield, D. D., gave an address of welcome, followed by Rev. Augusta J. Chapin, D. D., to which responses were made by Rev. Amos Crum, D. D., and Mrs. M. Louise Thomas. The papers were as follows:

A System, not
a Dogma.

"Universalism a System, not a Single Dogma." Rev. Stephen Crane, D. D., of Earlville, Ill. Dr. Crane said: "Every system of theology has one basal idea, one central and fundamental principle, that gives unity and consistency to the whole system. Every doctrine is based upon and framed into right relations with this all-controlling principle. The basal idea of Universalism is the love of God. It postulates an infinite, active benevolence as the foundation of all. It puts a boundless love at the heart of things, and with this love it makes all things harmonize, and in the light of it seeks to interpret all things." * * * After showing that sin is the result of man's wrong choice, and is therefore no impeachment of



Rev. B. T. Noakes, D.D., Cleveland, O.

God's character, he said "that having chosen the wrong, man still had the power to choose the right, and that God can so educate him as to induce that choice. But Universalism is not a system of 'Naturalism.' It has room and a place for Christianity. It recognizes the work and mission of Christ. It does not, however, see in His mission any effort to change the character of God or reverse the moral order of the world. Christianity is not a reconstruction, but a revelation of what is. It shows us the Father; it does not change the character of the Father. * * But in so much as Christianity is a new spiritual or moral force in the world, it is not in opposition to any such force already in the world. It does not seek to reverse the natural order of things. It is supernatural but not 'unnatural.' It does not oppose nature; it adds itself to nature. The only thing it opposes is sin, and this because sin is unnatural. The sinner is out of and not in the natural order; therefore, Christianity opposes him and seeks to bring him back into the natural order."

Punishment
Disciplinary.

"Punishment; Disciplinary; The Atonement; Reconciliation; Life a School." The Rev. Elmer H. Capen, D. D., president of Tufts College, Massachusetts. He said: "Universalism revolts from the theory that punishment is to vindicate God, or execute wrath and vengeance upon man. It is inflicted on account neither of the injured innocence nor the anger of God. It has its place in a great plan which contemplates not the destruction but the perfection of humanity. * * The moral universe is viewed in the form of a spiritual household—one family on earth and in heaven. God is the Father. Man is the child. But one motive is possible in this holy relation. That motive is love. The aim of punishment is twofold. It is first corrective, designed to cause the sinner to halt and turn about in the way he is going. It is also stimulative, seeking to create a new purpose and lead to repentance, so causing the sinner, not only to abandon his sin, but to enter humbly, cheerfully and affectionately into the service of God." This view gives a clear perception of the function of Jesus Christ. "He is a mediator, a highway over which God could come to humanity and make His abode with them, the tender and reconciling friend, taking men by the hand and leading them into the presence of a just and merciful Father."

Divine Om-
nipotence and
Human Agency

"Divine Omnipotence and Human Free Agency in the Problem of Salvation." Rev. C. Ellwood Nash, D. D., of Brooklyn, N. Y. Premising that the omnipotence of God cannot be shown from the teachings of science or philosophy, but only from the Scriptures, he states that "all Christian sects make it the primary postulate of Christian theism. It is limited only by the nature of things. Omnipotence is not a mere store of energy, mere quantity or quality of force. It is itself rather a product of the harmonies of the divine nature, from whose every attribute and function it collects its generous toll. It possesses full information, agrees perfectly with the constitution of things, is impelled by infinite love for men, has an infinite passion for righteousness. Consider the omnipotence of an absolute, unconquerable will-



Rev. John Wesley Hanson

Rev. John Wesley Hanson, Chicago.

power, an all engrossing, immitigable purpose! Think what the pale shadow of this in men has done and estimate what it must effect in the Eternal." The speaker proceeded to discuss the points: (1) if omnipotent, God must be having His own way; (2), if any soul is lost as God is omnipotent it must be because He is unwilling to save it; (3), all God's attributes lay His power under the necessity of securing to each soul the highest possible good. Replying to the objection that human nature opposes God's purpose, and that God has confined the possibility of securing salvation to this life, Dr. Nash showed that man's freedom of will interposes no insurmountable obstacle to God's omnipotent will, also free, and he closed by saying, "The offense of Universalism is that it

"Dare not fix with mete and bound
The love and power of God."

It declares: "'He sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers.' God must win; man also will win, and come off more than conqueror through the conquest of God, even over himself."

The Final Result. "Universal Holiness and Happiness the Final Result of God's Government." Rev. John Coleman Adams, D. D., Brooklyn, N. Y. This paper was one of the ablest read to the congress, but it was so dovetailed as to render quotation very difficult. A passage or two will enable the reader to judge its quality. After defining and illustrating the law that all motion is along the line of least resistance, Dr. Adams said: "Within and without the soul, in the nature of man and the nature of things outside him, the line of least resistance is in the direction of goodness, the fulfillment of the soul's true life, conformity to the divine will and purpose. All a man's inner nature protests against the deflections of sin. We resist our own selves, or rather we have all our own moral organization against us when we do evil. Sin is the violation of our own natures, and when we do violence to those natures there is a great outcry from within. Looking into the soul alone, we find that 'the way of the transgressor is hard.' His own nature is a constant resistance and hindrance to the sinner. The resistance which man's soul makes to every fresh indulgence in evil, the unrest of the passions, the pangs of remorse, the still more bitter torment of evil dispositions whose satiety brings still insatiate cravings—all attest the fact that his moral nature is organized so as to make the line of least resistance run in the direction of righteousness." Tracing through the Scriptures the prophecy of the final end of evil and the triumph of universal good the essayist closed by saying: "History is prophecy. The future is writ in the past. The record of our race shows one long, unremitting conflict, from the dreary lowlands where the human race began to the fair plains where now it builds the cities of its pride. But it is a running battle toward peace, purity and perfection. Man has fought his way to the higher life. All his upward struggle has pointed to a time when good shall triumph over evil, hol-

ness prevail over sin, and the final victory rest in very truth with the cohorts of God." * * *

"The Harmony of the Divine Attributes." Rev. Edgar Leavitt, Santa Cruz, Cal. This paper elaborately reviewed the positions of those who teach that mercy and justice in God are antagonistic; that "a God all mercy" would be "a God unjust," and from a wide variety of considerations established the position that all the divine attributes are phases of divine love. He said: "The divine attributes then are all in harmony with one another; they need no reconciliation for they are not unreconciled, except to the misunderstanding of man, and are incapable of becoming so. The conflict which men think they discern is only apparent, not real, like the conflicts which the ancients thought they saw in nature, and which they thought required many conflicting gods to account for them. Modern science reduces nature's apparent conflicts under unitary law, thus corroborating the monotheistic teaching of Hebrew-Christian revelation. So will, thought and faith, the study of our experience and the Scriptures, harmonize and unify all the divine attributes in this central and essential one of love, and show that St. John made no partial or one-sided statement when he said; 'God is love.' Since 'God is love,' love must have purposed, planned, directed, foreseen and foreordained final universal holiness, because anything less than this would be inconsistent with the divine love and with its infinitude; and since 'love never faileth,' God cannot fail in the finally perfect consummation of His plan."

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"The Intrinsic Worth of Man." Rev. Everett Levi Rexford, D. D., Roxbury, Mass. "The value of man is shown in the symmetrical culture of his faculties, disclosing in human life the image and the grace of God." * * Illustrating his theme by specifying the great men who had, as Kepler said: "thought the thoughts of God after Him," Dr. Rexford concluded: "In all great characters we read the larger fulfillment of the common prophecies that are written in the nature of God's children everywhere. In Jesus of Nazareth we see the fulfillment of those august prophecies written in the spiritual nature of mankind. Following the paths of His ascent we reach the borders of the imperishable realities, and there in those vast altitudes, amidst the fadeless splendors of an unwasting life, man discloses his transcendent worth by lifting to his regal brow the radiant crown of his own immortality."

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"Universalism the Doctrine of the Bible." Rev. Alonzo Ames Miner, D.D., LL. D., Boston, Mass. Regarding the Bible as authority, Dr. Miner proceeded to quote its testimony in behalf of universal salvation. The principal texts quoted were Ps. cxxxlx, 1-12; Isa. xxxv, 1, 2; xlvi, 22-24; lv, 10, 11; lxv, 17, 18; Rev. xxi, 1-6; Heb. ii, 14-15; Ps. ii, 7, 8; Isa. xlii, 1-4; Daniel vii, 13-14; Luke iv, 16-21; John xvii, 1-4; Romans viii, 20, 21; viii, 37-39; 1 Cor. xv, 24-28; 47-48; Phil. ii, 9-11; Heb. viii, 8-12; Ps. xix, 7-11. He showed the application of his citations. He said: "Let us turn now to another point of view, a new and the most important aspect of the question. The Bible is given to

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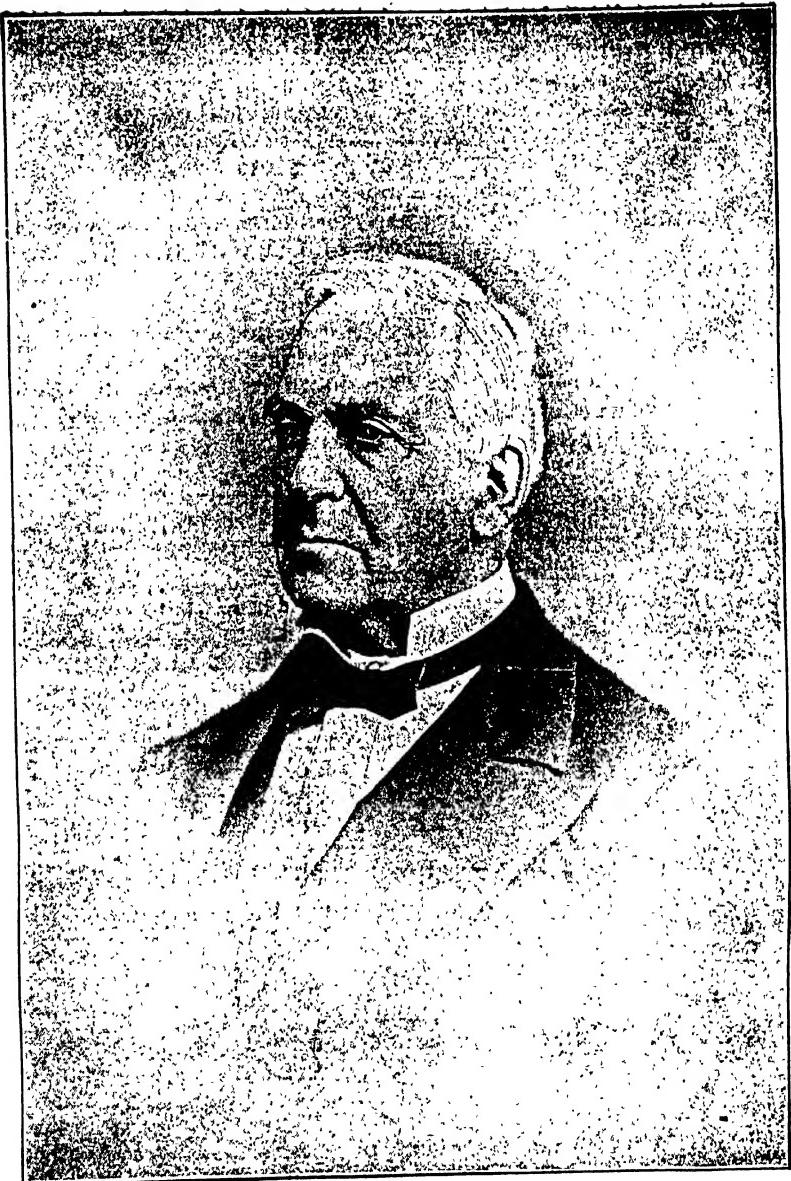
man for the accomplishment of a moral work; not simply to foretell, but to secure his salvation. The divine agent in the accomplishment of this work is our Lord Jesus Christ. We may expect, therefore, to find the pulse of God's purpose in Christ throughout all the Scriptures. He is, in the divine purpose, a lamb slain from the foundation of the world. He was given all power in heaven and on earth for the accomplishment of His mission. Up to this time the government of God, which primarily was outward and visible, had been gradually deepening in its spirituality until Christ, the culmination of God's spirit in man, was revealed to the world. He thus becomes an object lesson to the children of men, as perfect a representation of God among men as it is possible to present; hence, He is fitly termed 'the brightness of the Father's glory and the express image of His person.' Holding this place it is hardly possible that there should not be (1) prophetic allusions to Him through all the ages; hardly possible that these allusions (2) should not correspond in breadth and significance to the representations that Christ Himself makes touching His agency and ultimate success, and hardly possible (3) that the commentary thereon given us by His holy apostles should not present a like breadth and significance, thus making the Bible to be Christo-centric and harmonious."

Ranging through the Bible, the venerable doctor, hard upon fourscore years, yet with great facility and ability, advocated the theory to which he had devoted his life. His closing words were:

"Thus have we seen that the Bible is its own justification. It teaches us the divine immanence. As a record of God's government and of the inspiration of His servants, it is a revelation of His character, His attributes, His will, His purpose, His ordinations. In both the Old Testament and New there shine out prophecies justifying the declaration that God is love; that He is good unto all, and that His tender mercies are over all His works; that through the general record of God's government runs the golden thread of God's purpose of universal redemption in Christ. The breadth and universality (1) of the prophecies concerning Him; (2) of His own exposition of His ministry, and (3) of the apostolic commentary thereon, exhibit a unity of doctrine which shows the one divine mind behind all the ages. We have seen also that the character of the divine government, the proper exposition of the rhetoric of retribution, and the inherent and spiritual nature of the divine rewards and punishments are perfectly concurrent with the breadth, fullness and glory of Christ's success in the ultimate salvation of the whole world."

"Universal Restoration; the Doctrine of the First Five Centuries."

Rev. John Wesley Hanson, D. D. This paper traced the teachings of Primitive Christianity on human destiny from the days of the apostles, and quoted from the Sibylline Oracles (A. D. 80-150), Clement of Alexandria (A. D. 180-220), Origen (A. D. 186-254), Theodore of Mopsuestia (350-428), Titus of Bostra (A. D. 338-378), Gregory of Nyssa (A. D. 329-370), and his sister Macrina, and many others. It



Rev. Dr. Thomas J. Sawyer, College Hill, Mass.

was shown that from A. D. 220-400 there were but four theological schools in which young men were prepared for the Christian ministry in all the world, and all four inculcated universal restoration. Clement and Origen, who were the first to define the generally accepted doctrines of the church, were quoted, and also Dietelmair, who says: "Universalism in the fourth century drove its roots down deeply alike in the east and the west, and had very many defenders;" and Gieseler, "The belief in the inalienable power of amendment in all rational creatures, and the limited duration of future punishment, was general, even in the west and among the opponents of Origen;" and Doederlein, "The more highly distinguished in Christian antiquity any one was for learning, so much the more did he cherish and defend the hope of future torment sometime ending." After a large number of quotations from the early fathers of the church, the author quoted the Rev. Thomas Allin, Episcopalian, who says in a recent volume: "In that famous age of the world's history, * * * Universalism seems to have been the creed of the majority of Christians in the east and west alike; perhaps, even of a large majority, * * * and in the roll of its teachers, * * * were * * * most of the greatest names of the greatest age of primitive Christianity;" and Dr. Edward Beecher, Presbyterian, "Beyond all doubt, in the age of Origen and his scholars, and in the times of Theodore of Mopsuestia (A. D. 200 to A. D. 420), the weight of learned and influential ecclesiastics was on the side of universal restoration." The paper closed: "Nothing can be more evident to the careful reader of the early history of our religion than that the annihilation of sin and evil, and the universal elevation of the human family to holiness and happiness, was the primitive doctrine of the Christian church. Our distinguishing doctrine is not, therefore, as many suppose, a new one; it is the revival of an old one. It is a return to the positions of Clement, of Alexandria, seventeen hundred years ago. It is the rejuvenation, the restoration, the renaissance, the re-birth of Christianity."

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"The Obscurerion of Universalism in the Early Church and Middle Ages." Thomas J. Sawyer, D. D., Tufts College, Mass. In accounting for the eclipse into which the doctrine of restoration entered from the sixth century onward, Dr. Sawyer alluded to the edicts of the Emperor Justinian (A. D. 544-553) condemning it, and tracing the persecutions of Origen (A. D. 186-254), he quoted Dr. Schaff as saying: "The condemnation of Origen struck a death blow to theological science in the Greek church, and left it to stiffen gradually into a mechanical traditionalism and formalism." "And in this condition it has remained ever since. The same author pronounces Origen 'the most learned and ablest divine of the ante-Nicene period, the Plato or Schleiermacher of the Greek church,' and thinks 'even the errors of such men more useful than the merely traditional orthodoxy of unthinking men, because they come from an honest search after truth and provoke new investigation.'

"That Universalism was condemned by the Emperor Justinian in



an imperial edict, not, however, ratified by a council of the church, is a fact well established. The emperor was an earnest Christian in his way, no doubt, but anxious to rule the church as well as the state, and to do both by imperial authority. As described by the historians, he was often ruled by his wife, and she was often ruled by some crafty priests, who as frequently sought their own interests as those of the church. But the good emperor thought himself the church's nursing father and had no doubt that he was able to settle all questions in theology as well as those of state." The words of the emperor's edict are as follows: 'If anyone says or holds that the punishment of the demons, and of ungodly men is temporal, that is, that after a certain time it will come to an end, and there will be a restoration of the demons and ungodly men, let him be anathema.'

"But it is not in the realm of thought chiefly that we are to seek the causes of that obscuration of Universalism which marked the Middle Ages. There were a hundred unfriendly influences in the political condition of Christendom and the general state of society. In the breaking up of the unwieldy mass of the Roman Empire, in the incursions of barbarous nations, in the absorption and imperfect assimilation of pagans, with their ignorance and superstitions, it is one of the miracles of history that anything of Christianity was finally left."

"The Bible; Inspiration and Revelation." Rev. George H. Emerson, D. D., Boston, Mass. This essay was an attempt to elucidate the confession of faith of the denomination, that the Bible "contains a revelation from God," a "revelation in a sense quite unlike that in which other books may have been said to reveal His will and purpose." Plenary, verbal inspiration, was not claimed. "The thought of the Bible, not its literary record;" "the spiritual substance, not the literary form," is inspired. The paper rejected the theory that the entire Bible is the Word of God on the one hand, and on the other that all books and persons are inspired as really as were the authors of the Scriptures. There is "a commanding peculiarity in the inspiration that is distinctively Biblical." "The quality of inspiration must be largely affected by the special nature of the truth it affirms and makes clear." Even after the concession that the influence which moved Shakespeare in the creation of "Hamlet" was in its "root," its primitive substance, "identical with that which stirred Paul to write the eleventh chapter of the Epistle to the Romans, how dissimilar is the inspiration as it acts on, and is re-acted upon by the subject-matter of that chapter, from the quality it assumed when it produced the soliloquy. Exalted and even sublime as are elect passages in the great drama, we pass from them to elect passages in the writings of the apostle who counted it a joy to suffer stripes in allegiance to a divine Master. We suddenly, and with something of shock, find ourselves lifted into a new estate—in truth, a new world. Had Shakespeare attempted anything like the tone which pervades the Epistle to the Galatians, we should have pronounced him a lunatic; his subject-matter would not have accounted for it; no subject-matter proper to the dra-

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matic art can make other than incongruous a tone and unction and manner of authority which are as natural to the apostle as the atmosphere to the lungs. A relentless psychology may compel us to regard Shakespearian and Pauline inspirations as similar at the fountain, but words fail in any attempt to describe their difference in the stream. * * * Alike in popular and in critical thought, revelation is the correlate of inspiration. One may be called the vehicle, and the other the matter conveyed." The substance of this essay was that the doctrines, principles contained in the Bible, are inspired truth, that the Book contains a revelation of truth, to guide mankind to duty, holiness, happiness.

Man's Intellect, Affection, Inspiration.

"Man, Intellect, Affection, Aspiration," was treated by Rev. J. Smith Dodge, of Stamford, Conn. It was shown that the intellect, aspirations and sentiments of man imply a common destiny of good for the race. "When the researches of physical science were in their infancy they consisted mainly in ascertaining and grasping the facts of nature; but the human mind has long since busied itself with a broader survey, trying to enlarge the groups of its knowledge, to bring them into relation with each other and to feel after some vast arrangement which shall unite the whole physical universe in one. Elaborating these fruitful thoughts the conclusion of the writer was reached that while the intellect, the aspirations and the sentiments do not constitute, they fairly represent, the spiritual constitution of man. And since we have found that each increasingly demands some scheme of human well-being which shall include the entire race, while each is met by a corresponding capacity of human development, we may conclude that the divine wisdom which created and rules mankind has in this way made known the end toward which it works, the universal blessedness of man."

The Idea of salvation.

"The Universalist Idea of Salvation." Rev. Charles H. Eaton, D. D., New York city. "Anselm, the saintly archbishop of Canterbury, anticipated the Universalist idea of salvation when he said, 'I would rather be in hell without a fault than in heaven with one.' The modern conception of salvation does not emphasize locality, but character. It does not deal with place and time, but with qualities of mind and heart that are independent of place and time. In other words, salvation is a state and a process." This thought was elaborated at length. "The test of salvation is simple and effective. We are not compelled to throw ourselves into the future. We are to ask plain and everyday questions: What is a man's speech? Is it honest and reverent? What are his conduct and spirit? The measure of worth is evident. 'By their fruits ye shall know them.' We are not living good lives because we are saved, but we are saved because we are living good lives."

What is the relation of Christ to salvation? "He exhibits in His life complete harmony of the human and the divine, and teaches us how we may at the same time live in peace with God and in helpful and happy relations with our fellows. He reconciled the demands of



69 Rev. Dr. A. A. Miner, LL. D. Boston, Mass.

time and eternity, and in the midst of the doubts and confusions of life, shows how we may nourish an abiding hope and create a symmetrical character." But He was more than historical and ethical. "Salvation, the Universalist declares, is not confined to this life. Repentance is the door of salvation. Repentance, however, is possible on this or the other side of the line of death. Death has no significance whatever so far as the essential processes of salvation are concerned. As we lay down the burdens of earth we take up the obligations of heaven. Relieved of the body of flesh, its weaknesses and the temptations that inhere in it, but, notwithstanding, the same human beings that walked the ways of earth. Not only does the soul remain the same, subject to the impulses, the restraints, the hopes and opportunities of the law of God, but everywhere in this life and every other life we are under the dominion of the same power and love. Wherever and whenever a soul turns to God, forgiveness and help will be granted. The sun shines at one end of the covered bridge we call death. Does it not shine at the other end as well?" Salvation is a moral, religious, spiritual process moving man's highest faculties and thus producing character, which will ultimately be attained by all souls.

The Higher Criticism. "The Higher Criticism." Rev. Massena Goodrich, Pawtucket, R. I. Defining the "higher criticism" the essay stated that his branch of the Christian church is in full sympathy with its purposes and accepts its conclusions. "But its assumptions we do not concede. In so far as the higher criticism bases its conclusions on the impossibility of miracles, it assumes what no man is bound to concede. God is in nature and in providence, and the tokens of His might are so manifest in heaven above and earth beneath, that no man can rightly undertake to set limits to His power. If He has seen at any time that a wondrous display of His energy will rebuke human arrogance or conceit, and wring from the tongue the ejaculation, 'My Lord and my God,' it may be a sufficient reason for His baring His arm. But the ascertained dates and facts of authorship of the books of the Bible our church welcomes, as it does all truth."

Attitude Towards Science. "The Attitude of the Universalist Church Towards Science." Rev. I. M. Atwood, D. D., St. Lawrence University, Canton, N. Y. "The attitude is one of interest, sympathy and expectation. It has no hostility of feeling whatever. The attitude of the Universalist church is still one of interest, sympathy, expectation. While, if the term be construed in its narrower and usual sense, as concerned with observation and experiment in the study of physical nature, the formula which expresses the attitude of the Universalist church toward it would no have to be changed." * * *

He welcomed the growing friendliness between science and theology, and rejoiced that the branch of the church he represented had ever looked with confidence on the achievements of science, sure that the author of both science and Christianity would secure their perfect harmony. "The real difficulty is, that no one knows what true reli-



Rev. J. S. Cantwell, D. D., Chicago.

ion is or true science. Religion as accepted and expounded, and science as apprehended and taught, are both faulty and incomplete. The dissonances between systems thus imperfect are likely due to the fact that neither has yet struck the true note. In any attempt to bring the two into accord we are embarrassed by the want of a standard pitch. If we take our key from religion, which variety shall we select? And whichever we select, we shall not dare to assume that it is without a flaw or a quaver. If we start from science, its name is yet legion and its voices jangled. Neither has yet found absolute and final expression. If, then, we brought them to a forced and momentary harmony it would be only to find them breaking into discord again with the very first movement of progress in either. * * * God is, and every man is God's spiritual child, and the final meaning of the cosmos, as well as of the human soul, is moral. This is what all searchers shall at last find out. And in that eon, near or remote, all paths of real knowledge shall be seen to lead the inquirer to Him in whom all live and move and have their being."

Organization
and Polity.

"Denominational Organization and Polity; The Position of Women in the Church; Sunday-school Work." Hon. Hosea W. Parker, Claremont, N. H. After describing the origin of the Universalist Church in America, and defining its polity as a modified Congregationalism, resembling the American government—a representative democracy, purely republican—perfected in 1866, he stated that its General Convention is only one distinct body, it has all the functions of a legislative, executive and judicial government.

Of the women in the church he said: "The women of the Universalist church represent, in an eminent degree, the advance thought in liberal theology at the present time. In every branch of this church we find them foremost in its varied work. * * As Christian thought has advanced, the relations of women to all of the progressive movements in human society are better understood and appreciated. We find them today in our colleges, as students and professors, and in all the callings and professions of life, but in no place is she doing better or more efficient work than in the Universalist church. The divinity schools of our church have opened wide their doors, and the young women are fast coming forward to prepare themselves as Christian teachers and preachers.

"As early as 1816 a Sabbath-school was formed in Philadelphia, and in 1817 a school was instituted in Boston. In 1819 there was a school in Stoughton, Mass., one in Gloucester in 1820, and one in Providence, R. I., in 1821. From 1830 to 1840 a large number were established in New England, also in New York, Pennsylvania and Ohio. The Sabbath-school is and has been an important factor in religious work, in connection with the Universalist church. It has its publications and its libraries wherever the Universalist doctrines are preached or taught."

"Love the Basis of Education." Prof. N. White, Ph. D., Lombard University, Galesburg, Ill. The theme was elucidated with great

force. "The recognition of love, as the supreme principle and interpreter of human life, must awaken new energies in the service of man. Love knows nothing of the law's delay, no failure of purpose, no exhaustion of strength. This must be so since love gives us the clue to the divine purpose and every experience of life is seen to be a stage in the divine ordering of our life. We press on, for every act of service establishes new and closer relations between us and God. As life interpreted by love unfolds itself before us, it becomes charged with new and deeper meaning, since that meaning is expressed to us in terms of love, and the worth of true love when once felt is never questioned nor denied. This earthly life when interpreted by love rises and expands more and more to the proportions of the heavenly."

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"Science Indicates the Unity of Forces; Hence the Unity of Final Cause; Manifested in the Progress of Knowledge; Industrial, Commercial and International Relationships also Indicate the Brotherhood of Man." Rev. Edwin Chapin Sweetser, D. D., Philadelphia, Pa. After showing that nature was never so well understood as now, and that, whereas, its phenomena had for ages been supposed to be caused by conflicting forces, the search-lights of modern science are revealing the fact that man was the ultimate purpose of the solar system of which our earth is a part, he said: * * *

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"Among all of the wonderful discoveries which science has made in modern times there is none more profound than that of the correlation and conservation of forces, and none more far-reaching in what it implies with reference to the destiny of mankind. * * * It allows but one creator, one ruler, one governor, one source of all energy, one great first cause, of whom and through whom and to whom are all things."

In the outlying world epitomized by the exposition, and the more civilized man becomes the more noticeably will be seen the oneness of the race. And illustrating his theme in many ways, Dr. Sweetser concluded thus: "Equally, then, by those teachings of nature which indicate that, from the beginning, the Author of the human race has designed its ultimate perfection, and by those which indicate the unity which binds its members together, we are led to the conclusion that it can have but one destiny, a destiny befitting its heavenly origin, a destiny worthy of the children of God. That destiny will not be accomplished until all shall have come to a perfect manhood, to the measure of the stature of the fullness of Christ."

"The Woman's Centenary Association." Mrs. Cordelia A. Quinby, Augusta, Me. The address fully described the origin, history and work of this national body of Universalist women, organized in 1870, at which time a permanent fund of \$35,000 was established. It has planted and maintained a mission in Glasgow, Scotland, has fostered missionary interests in various parts of this country; has issued sixty-eight tracts and circulated more than five million pages all over the world, besides many thousands of volumes of books and pamphlets. It has collected and disbursed for church work more than \$250,000.

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The Japanese Mission.

"Foreign Missionary Work: The Japanese Mission." Rev. George Landor Perin, D. D., Tokio, Japan. Dr. Perin's address was a vigorous vindication of foreign missions, and of the necessity, utility and success of the Universalist Japanese Mission, organized A. D. 1890. In the course of his paper he inquired: "Who should be sent as missionaries to tell men of God if not those who from the first made the Universal Fatherhood of God central in their prayers and in their teachings? * * A Universalist without the missionary spirit is a contradiction in terms. Such a one suggests the idea of partial Universalism. To the true Universalist there is no Jew and no Gentile, no bond and no free, no favored race and no favorite spot in which to work." He declared the motive of the Japanese Mission to be to give the Gospel to Asia, for the blessing of the Orient; its aim to convert men to the Christian life; its method to educate native ministers, and he had found the results fully justified the enterprise. In the course of his address he said: "There is no place on earth where ultra-orthodoxy has less influence than in Japan. Until within a few years past there have been none but orthodox missions in this country; and yet it is entirely within the facts to say that the native leaders of Christian thought are more liberal than the liberal Congregationalists of America. It is simply impossible that extreme orthodox doctrines shall ever control the Christian thought of this country. If this shall ever become a Christian nation, as I confidently believe it will, it will only be through the preaching of a simple Christianity, freed from theological difficulties, in which the love of God for all men stands out clearly as the central message." * * *

Woman's Home Missions.

"Woman's State Missionary Organizations." Mrs. M. R. M. Wallace, Chicago, Ill. Mrs. Wallace referred to the state associations of women organized in the various states, and described their work for their church, "helping struggling churches;" "caring for the parish poor;" "sustaining Sunday-schools where no church exists;" "liquidating the church debt," etc. She said: "The strong point in these organizations is the fact that the women have more time and patience for the 'little beginnings' that would perplex and puzzle the state boards which labor in the larger fields and on a grander scale; and like gleaners they will make use of the grain left behind by the busy harvesters. They are more willing to begin with a small outlook, toiling on with more zeal and hopefulness for the final culmination of their prayers. Their faith never falters, though the way be long and the days dark. They quietly and steadily march along saying, 'the kingdom of heaven is at hand.' When a church is finally forced to close its doors, as sometimes happens, experience shows 'tis a woman's hand that holds the key, waiting and watching for the day of better things."

War, Peace, National Honor. Rev. Henry Blanchard, D. D., Portland, Me. Admitting that war is incidental to the lower stages of man's development, he contended that too much honor has been given to war and warriors, and while some wars have been noble



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Mrs. M. R. M. Wallace, Chicago.

and honorable to one side, he urged that peace is the goal toward which all things should tend. He insisted that the evil of war should be inculcated in our schools and colleges, but held that the great panacea is in our religion, which puts a new meaning in "national honor," which means national service. His closing words were "In such an hour, it is meet that we should feel, as never before, the solidarity of mankind, and long for and work for the federation of nations. The great gun of Krupp's manufactory is in its place in yonder fair. It tells what man has been able to do in creating instruments for man's destruction. But there, also, is the gigantic search-light with its 200,000,000 candle power, showing what man has done to use the wondrous agent we call electricity, to illumine darkness and fog and storm. That is a fitter symbol of the coming times than the gigantic gun. On one of Louis XIV.'s cannon were the words, 'The argument of kings.' Our search-light shall declare it is the argument of the people. The time is coming when we shall have no need of cannon. The time will never be on earth when we shall have no need of light. Invention amazes; arts increase; the twentieth century will reap great results from the marvelous achievements of the last twenty years. Invention, arts, I solemnly believe, will make useless bayonet and sword and cannon, but light, more light, in material form, will only symbolize the light which thought shall give to the great problems of society. If all the electric thoughts of this last decade of the Nineteenth Century could blaze out in light, as does the great search-light yonder, it would show us the path of the future upon which we are advancing—the path, growing brighter and brighter unto the perfect day, wherein shall be made real the vision that has forever haunted prophet and poet of 'peace on earth, good will to men,'—the day when war shall be no more; and that nation shall be greatest which best serves the world."

Crime and Punishment.

"Crime; Capital Punishment; Intemperance." Rev. Olympio Brown Willis, Racine, Wis. "A large part of the misery of the world," said the speaker, "results from crime. It does not result from Eve's transgression, nor are there two opposing forces at work striving to rule the earth. Human society is unfinished." The acts of men are largely experimental. The criminal is a man, a child of God, astray "an experimenter who has blundered, his own worst enemy. He appeals to our sympathy, while his conduct calls for our condemnation. How should a Christian government treat him? Retribution belongs to God, and government should have but two purposes in punishing—the protection of society and the rescue of the criminal. The death penalty does not lessen crime, nor cruel punishments decrease it. Prisons should be schools; man's punishment should be like God's medicinal.

Christian Ethics.

"Christian Ethics." Rev. A. N. Alcott, Elgin, Ill., asked: "Can Christianity be made a living, working, realized religion in daily human affairs? Can men succeed and strictly practice it? Questions of the theological doctrine are at present as nothing to the world in comparison

to the importance of this question: Is Christian ethics, as a path to success, workable in business and politics?" Mr. Alcott declared himself affirmatively. He quoted (1) the precepts and examples in the New Testament in proof; (2) the common law; (3) the oneness of humanity—human society is a unit, and (4) the verdict of time. He insisted that experience shows that honor, honesty, in the long run, succeeds—in business, politics, everywhere. Among many striking illustrations he referred to our own national history, and said: "The reaction of the unethical on society to its vast injury is forcibly illustrated in both business and politics, at one and the same time, by the institution of slavery at the South. Thousands of men were successfully kidnapped, their toil was successfully enforced. Chains were successfully imposed on millions. But not only was this success a constant social and agricultural curse during its continuance, but the unethical industry at length produced rebellion, came near ruining a nation, cost North and South billions of dollars, more money than the slaves ever earned; cost, moreover, thousands and thousands of lives, the agony and tears of eight million homes, the strain of a four years' civil war, and left a blight on soil and on hearts and minds in the land of the orange blossom that has not yet spent its withering and baneful force. Was this unethical business, this unethical politics a success, measured by the yard-stick of time?"

"The Contribution of Universalism to the World's Faith," by Rev. James M. Pullman, D. D., of Lynn, Mass., was the last paper presented. Dr. Pullman named five great thoughts which his denomination had given to religion: (1) Faith in man; (2) faith in the beneficence of evil; (3) the organic and spiritual unity of the race; (4) the interminableness of man's progress; (5) eternal hope. The concluding words were:

The
butio
vers
the
Faith

"A gulf of deepest mystery surrounds this island-earth on which we dwell. We must build within ourselves the bridge of faith, which alone can span the wide abyss. Let me illustrate what I mean by the figure of the cantilever bridge. A cantilever is a bracket. A cantilever bridge is a double or balanced bracket. When the gulf to be spanned has a reachable bottom, we can build our piers upon it, lay the beams of our bridge over them, and so cross the chasm. Where the gulf is too deep, or the waters too swift for this, we can erect solid towers on both shores, swing our suspension bridge between them and so cross. But the gulf which surrounds us here is unfathomable; it has no reachable bottom, and no visible further shore. Our only resource is the cantilever. We must build our solid pier of fact on our own side of the gulf, start our truss-work from the top of that, and then we can build out over the abyss just as far as we build the balancing worth and faith inland in our own souls. By all the laws of spirit, the unseen Bridge-builder on the further shore will build toward us as far and as fast as we build toward Him. The stronger and more out-reaching our hope, the sooner will the junction be formed between man's desires and his Maker's purposes. The only

Universalism I care anything about, is that which builds the bridge of eternal hope over the gulf of sin and darkness, and makes God accessible to the lost soul and straying feet of the weakest and worst of men."

THE UNITARIAN CHURCH CONGRESS.

The proceedings of this Congress were very elaborate and comprehensive, covering the historical, doctrinal and ethical positions occupied by the Unitarians. The sessions continued from September 16th to the 23d. Distinguished scholars and divines contributed to the interest of the Congress; among them the Rev. Theodore Williams, of New York, discussed the Representative Men; the Rev. M. St. C. Wright, of New York, "The Theological Method of the Movement;" the Rev. T. R. Slicer, of Buffalo, traced the history of the Unitarian idea from the Sermon on the Mount to the Nicene creed (A. D. 325). He declared that "the absolute being of God remained untouched through the growing centuries by the growing claims of Christ. No father of the church, for three centuries after Christ, lost sight of the subordination of Christ to God, or claimed Him to be otherwise than a representative of the Father. The rank growth of dogma began in the Third century. The Holy Ghost was not given a place as the Third Person of God until the Eighth century. The true, original Unitarians were the Jews of the First century, but those now known as early Unitarians were those who sought to revive the simple primitive faith in the unity of God of the early Christians." The Christian church deteriorated from the Third century until a mistake was regarded as a crime and an imputed error fatal.

"The Church of the Spirit" was treated by Rev. Anna Garlin Spencer, and papers were read by Revs. Augustus M. Lord; F. G. Peabody, D. D., of Cambridge; Horatio Stebbins, D. D., of San Francisco, and S. R. Calthrop, of Syracuse, N. Y.

Movements
in Foreign
Lands. "The Unitarian Movement in Foreign Lands" was treated by Professor Gordon, of Manchester, England; the Rev. F. W. M. Hugenholtz, of Grand Rapids, who described the status in Poland, Italy and the Netherlands; Professor Bonet-Maury, the situation in Switzerland and France, where Channing is held to be a prophet, and he predicted that the time is coming when the Calvinistic churches of France will be liberal.

A lively address was given by Mrs. Laura Ormiston Chant, of England, who said "there are three steps in religion, (1) soap and water, (2) plenty to eat, and (3) good clothing." Smiles and laughter hasten the journey.

Rev. Dr. J. H. Allen gave an historical sketch of Unitarianism during the pre-transcendental period, from 1800 to 1835, when it existed only in and around Boston. The Rev. Geo. H. Batchelor declared that its characteristic is still transcendental, inasmuch as Emer-



Rev. Robert Collyer, New York.

son was its great exponent. Reason and right as revealed in man's mental and moral constitution is man's ultimate authority. The Rev. John C. Learned, of St. Louis, declared that the principles of Emerson and Parker still characterize the denomination. He said:

Historical.

"The impulse given by Parker and Emerson to our churches has been pushing toward some such culmination as this Parliament of Religions, a noble sympathy of faith and fellowship, though it will be a long time before the music of this divine classic will seem sweet to ecclesiastical ears. This impetus was largely heightened, first by the publication of several books which formed an epoch in theological thought, Darwin's 'Origin of Species' and Renan's 'Life of Jesus,' and others; and the outcome of the war for the abolition of slavery brought limitless possibilities of material and spiritual advancement. The Unitarian denomination shared in the new hopes, invoked the spirit of organization, and the growth in breadth and depth goes on steadily and rapidly."

The Revs. Messrs. Hornbrooke, Crooker, Crothers, Simmons and Savage unfolded the Unitarian doctrines; man's knowledge of religious truth results from his own experience; Jesus, "an ascending man;" an immanent God revealed "in law which is love, and love which is law;" man, "the last link in evolution," still containing some of the elements of the beast, but moving upward, and working them out; and in the words of Dr. Savage, the instincts of the soul and psychological science give the warrant of life eternal.

Man the Last Link in Evolution.

Specimen expressions of opinion may be taken from the papers read. Professor Toy, of Harvard University, declared that all Unitarians accept the results of the higher criticism; the Rev. Dr. Thayer, of Cincinnati, said, "there is no partial revelation;" the Rev. Dr. Crosskey, of England, rejected all miraculous interference with the laws of nature, and regarded every event in outward nature and in the history of man as resulting from evolution, and held all rites, ceremonies and ordinances as subordinate to obedience of the laws of God.

Great Unitarians.

The names of Channing, Margaret Fuller, Alcott, Dwight, Elizabeth Peabody, Emerson, Ripley, Whipple, Hedge, Ticknor, Lowell, Prescott, Palfrey, Motley, Bancroft, Everett, Sumner, Curtis, Bryant, Longfellow, Holmes, Samuel G. Howe, Dorothea Dix, Mary Carpenter, Dr. Bellows and others were referred to as among those who had adorned the Unitarian annals. Prof. F. G. Peabody described the philanthropic genius and work of his church. Rev. A. P. Putnam, D. D., sent a paper describing the poets who had sung the broad faith of the liberal church.

The statistics of the denomination were given by Rev. Grindall Reynolds, Secretary of the Unitarian Association; W. H. Lyon, secretary of the National Conference, and Rev. F. L. Hosmer, Secretary of the Western Conference. Also, the condition of the Unity clubs, Young People's Guilds and other subsidiary organizations was given. The American Unitarian Association reported "two hundred and fifty



Rev. Jenkin Lloyd Jones, Chicago.
(Secretary General Committee.)

or three hundred and fifty churches, with a missionary income of \$40,000 a year."

**Unitarian
Promise.**

The topic of the last session was the "Unitarian Promise." The Rev. Ida C. Hultin presided, and addresses were made by Revs. Edward Everett Hale and Caroline J. Bartlett; also a paper from the Rev. W. C. Gannett was read by proxy. He urged growth inwardly; union with all liberal faiths, and that the Unitarian church aim chiefly to be a church of the Holy Spirit.

An interesting woman's meeting was held, in which four valuable papers were presented on "Woman's Theological Emancipation." Judaism was represented by Miss Mary M. Cohen, of Philadelphia; Universalism by Mrs. Jane L. Patterson, of Boston; the Free Religionists by Mrs. Ednah D. Cheney, of Boston, and Unitarianism by Rev. Marion Murdock, of Cleveland.

The papers of this congress, if gathered into a volume, would be a choice contribution to the literature of religious thought.

THE AFRICAN METHODIST EPISCOPAL CONGRESS.

The General Conference appointed the following board of managers: Bishop B. F. Lee, D. D., LL. D., Bishop Jas. A. Handy, D. D., Rev. T. B. Calwell, Rev. J. H. Armstrong, D. D. (treasurer), and Bishop B. W. Arnett was made general manager and representative to all religious congresses, and also chairman of committee on programmes.

**African
Methodists.**

The first meeting was the missionary congress of the A. M. E. church, which convened September 19, 1893, at 10 A. M., in room VIII. in the Art Palace, Bishop H. M. Turner, D. D., presiding. An address was delivered by Dr. Wm. B. Derrick, secretary of missions, who gave an account of the missionary work of our church in Hayti, San Domingo, Bermuda, Demarara, Liberia and Sierra Leone. Dr. D. H. Williams and Bishop H. M. Turner delivered addresses during the day. On Wednesday, September 20th, Bishop B. W. Arnett presided and addresses were delivered by Bishop Tanner and John M. Henderson. The missionary congress was well attended and able addresses were delivered by Prince Momolu Massaquoi and Dr. Morte, of Africa.

**Momolu
Massaquoi.**

On Thursday night the citizens of Chicago gave a reception in Bethel church to the members of the A. M. E. congress. Bishop A. W. Wayman presided, and addresses were delivered by Rev. D. A. Graham, R. E. Moore and J. D. Bryant. S. Lang Williams delivered an address in behalf of the citizens of Chicago and Bishop Giant responded in behalf of the bishops, and Dr. L. J. Coppins in behalf of the general officers of the church. Also the members of Quinn Chapel, Bethel church, and St. Stephen's church, gave a banquet, at which representatives from every state of the Union were present, and participated; it was the largest reunion of African Methodists ever held.



W.B.-LONKEY-C.D.-C.H.-

The Late Bishop Daniel A. Payne, D. D., L. L. D.,

able minds to learn of the only wise God, and they are affectionate, patient and helpful, not only one to another, but to all who hold it to be the glory of the angelic life that each shall have his joy and delight in the service of all the rest; and I love the colored people, not of Africa, whom I don't know, but of America, whom I have known."

Rt. Rev. D. A. Payne, of Wilberforce, Ohio, president, presiding, said: "The Christian mind and the Christian church are always ascending higher and higher in its ideas of God and man. We hope that in the papers that will be read today and tomorrow and the next day we shall have such utterances from these dear brethren, who have written out their thoughts and gone down to the depths of their religious ideas, as will show to this community and to the world the very spirit and nature of the African Methodist Episcopal church." Bishop Payne was followed by a paper entitled:

Dr. F
Paper.

"Rise and Progress of the African Methodist Episcopal Church," by Rt. Rev. James A. Handy, D. D. Among other things Dr. Handy said: "In the year 1766 Phillip Embry organized a class of Methodists in the city of New York. One of them was a negro woman. Robert Strawbridge, at Baltimore, Md., the same year, organized a class of twelve persons, one of whom was a negro woman. We have been in the Methodist church ever since our admission by Embry and Strawbridge, over 127 years. * * * African Methodism had its birth in an age of rigid opposition to Christian fellowship before or at the common communion table of the Lord; every inch of ground or position of the colored members among the Protestant denominations was fiercely contested. Nevertheless, we continued in Lovely lane, Strawbridge Alley, Baltimore and old St. George's street, Philadelphia, until April, 1816, when in solemn convention, assembled under the protection of Almighty God and the justice of our cause, we organized the African Methodist church.

"The African Methodist Episcopal church is one of the agents at work to restore the earth to its pristine and primeval purity. African Methodism from its incipiency demanded and today demands a higher form of courage and endurance, discipline and order. It is a Methodist Episcopal church, not a Congregational, nor a Presbyterian church; it is a church governed and superintended by bishops, who are elected and ordained to the work of the episcopacy, with general, annual and quarterly conferences.

"God has blessed and prospered the work put in operation by the 'Heroic Fifteen,' Allen, Hill and their associates. The less than three thousand communicants of 1816 are today five hundred thousand; the eleven preachers who met in the convention seventy-seven years ago are today represented by fifteen thousand itinerant and local preachers.

"Our Sunday-schools contain 408,176 scholars and teachers. We have 5,710 church buildings, 1,037 parsonages, five colleges, twenty school-houses, one publishing house, one department of finance, four Episcopal residences. We have a total of 6,757 buildings with a valuation of \$8,309,622. Our mission work in Africa embraces two annual



conferences, one within the Liberian republic, the other at Sierra Leone, west Africa. More than forty teachers and preachers are employed and several schools are daily opened throughout the year for educational and industrial training. In the West Indies—Bermuda, Hayti and San Domingo our missions are in a flourishing condition.

Mission of
the African
Methodists.

"The mission of the African Methodist Episcopal church, as her name indicates, is to the weaker races, first, to glorify God by lifting them to a higher plane morally, religiously, intellectually and industriously. Second. To stand as a broad Christian protest against caste in the church, in the pew, at the altar, in the pulpit, at the sacramental table, giving to all the opportunity to grow and to develop into full, grand manhood and womanhood; putting into active operation the moral and religious forces of our blessed Methodism, forming an alliance of Christian thought, Christian work, Christian love with our darker kinsmen of Central and South America; then with our united intelligence made strong by our Methodism, with faith in God, and with our brothers of the Lesser and Greater Antilles marching under this banner—onward—onward, to the land of our ancestors, we will preach the Gospel of a free, full and common salvation to the millions of our brethren there!"

"The Philosophy of the Episcopacy of the African Methodist Episcopal Church" was treated by the Rev. J. Embry, D. D., business manager of publishing department. He said: "The American Methodist Episcopal church is a legitimate branch of the Methodist family, and doctrinally it is at one with them all. In her ecclesiastical frame she adopts the theory of episcopacy as the administrative agency. In this she stands abreast with all episcopal bodies, and believes that she has the primitive episcopate, and feels sure that her bishops are as high as the highest. She dismisses the idea of apostolic succession, but still insists that the office is of sufficient dignity and responsibility to warrant a separate ordination by the imposition of hands."

Demands of
the Hour.

"What are the Demands of the Hour?" was discussed by Bishop B. T. Tanner, D. D. First. "We are to recognize the supremacy of law. We have passed through that stage of a people's life and development when luck, chance or good fortune may be supposed to rule, a sort of go-as-you-please race through life. Second. We must appreciate our individual responsibility. For the church and race have passed through the era when others were responsible for them. In the past we could truthfully lay our poverty, our ignorance, and even a large share of our immorality at the door of others. Not so now. We, ourselves, are responsible for our ignorance, poverty and immorality, and not another. Third. As a church we must appreciate our responsibility. The age demands that the church shall look after the spiritual condition of the people, the education of the children; that the ministry and the church shall instruct the people on the most intelligent lines, and shall require each member to perform his whole duty to himself, to his family, to his country and to his God."



Rev. J. H. Armstrong, D.D.

"The Religious Press, its Power and Influence," by the Rev. H. T. Johnson, A. M., D. D., Ph. D. Dr. Johnson said that so far-reaching is the press in its scope, so lofty in its mission, so telling in its operations on individuals and society at large, such a designation as that which says it is the fourth estate in the realm or republic is a fit and well merited tribute. To the distributing center of this intelligence and power the nation owes its perpetuation and life. In comparing the religious and secular press he used the following language:

"From this engine of power and illumination the individual, family, society, church and nation owe their perpetuity and well-being. As to strength of morals, justice of administration, soundness of dogma, excellence of purpose and grandeur of constitution it is the salt of the earth and the light of the world."

Heroines Before the War.

"The Heroines of Methodism Before the War," by Bishop Wesley J. Gaines, D. D., paid a glowing tribute to the pioneer women of the church and state, and said: "Without their aid and coöperation the greatest works of the past would have been failures." He named among the heroines of the race and church Phillis Wheatley, the poetess; Francis L. Harper, the authoress; Mrs. Richard Allen, Mrs. Mary Campbell, Mrs. Fanny Coppin, and others who were the pillars of the church in its infancy. He said that "although people think that they are suffering now, still the darkness before the war was much greater. All honor to the heroines of Methodism before the war! Too much cannot be said of their piety, love and devotion. May their names be written high upon the Lamb's Book of Life."

"The Literature and the Authors of the A. M. E. Church," by the Rev. L. J. Coppin. "It is marvelous when we consider that this work of founding a denomination was begun without money, education, or social prestige. In the words of our revered senior bishop: 'Poor and lowly, an outcast, and despised of men; it feebly entered into being, but with a manifest destiny of greatness which has been developing for over three quarters of a century.' The day-star of freedom for the race had not cast its first ray of light beyond the horizon of oppression; in many portions of our country it was regarded as a crime for persons of African descent to learn to read a book, to say nothing of making books. The founders of African Methodism did not make any false pretensions to learning. They were unlettered men, and they knew it. Their great leader was as modest as he was pious. But while these men were unlettered, they had character, common sense and a great cause. Only seventy-seven years have passed since the founding of the African Methodist Episcopal church, and I am asked to write of her literature and authors. With much gratitude and hope, may we not exclaim: 'What hath God wrought?'

"During the first fifty years of African Methodist effort but little writing was done. The autobiography of Richard Allen, published in 1833, seventeen years after the organization of the church, is brief and unpretentious. It is the record of his life, experience and Gospel labors, to which is appended the rise and progress of the African

Methodist Episcopal church. No doctrines are promulgated, no egotism is displayed. It is simply a plain statement of facts, such as should have been given to the church by its founders. The first official item that we have looking toward bookmaking is that which records the election of a book steward at the annual conference held in Baltimore in 1818. The first historical item, showing any practical results, is the report of Rev. Joseph M. Carr, who, as general book steward, reported in 1835 that he had published one thousand disciplines, one thousand hymn books and two thousand annual conference minutes. Two years later the conference decreed the publication of a quarterly magazine, which may be styled the American Methodist Episcopal Review in embryo. As text books for our young men who are preparing for the ministry, and as associate books for reading, we have fourteen written by African Methodist authors. They are as follows:

A
Met
Book

"Church Polity, D. A. Payne; Apology for African Methodism, B. T. Tanner; Semi-Centenary of African Methodism, D. A. Payne; Wayman on the Discipline, A. W. Wayman; Turner's Catechism, A. M. Turner; Life of Richard Allen, auto-biography; Outlines of History, B. T. Tanner; Genesis Re-read, T. G. Steward; Methodist Polity, II, M. Turner; Forty Years' Recollection, A. W. Wayman; Seventy Years' Recollections, D. A. Payne; Digest of Christian Theology, J. C. Embry; Divine Logos, H. T. Johnson; Relation of Baptized Children to the Church, L. J. Coppin.

"On my library shelves there are fifty-four bound volumes, and a still larger number of pamphlets by colored men. These volumes have been gathered indiscriminately from time to time. A classification of them revealed the fact that forty-five out of fifty-four are by African Methodist authors. A further classification shows that most of the works are historical and biographical; others are on science, classics, theology, poetry and social questions. Some are upon miscellaneous subjects, as for instance the A. M. E. Budget, six volumes, by Bishop B. W. Arnett."

"The Triumphs of Liberty." The thirtieth anniversary of the Emancipation Proclamation of President Abraham Lincoln was celebrated in Columbus Hall, September 22, 1893, at 8 p. m. The meeting was held under the auspices of the Parliament of Religions. The audience was composed of about five thousand persons, from all parts of the world. After the preliminary exercises Professor O'Gorman, of the Washington Catholic University, read the paper of Father J. R. Slattery, of Baltimore, "The Catholic Church and the Negro Race." At the conclusion of the paper Bishop Benjamin W. Arnett, D. D., delivered an address on "Christianity and the Negro." J. Madison Bell, of Toledo, read a poem. Bishop B. W. Arnett, acted as master of ceremonies, and delivered an address upon "The Triumphs of Liberty."

The day's services closed by singing "The Battle Hymn."

On Saturday, September 23d, the congress convened at 10 a. m., in

Hall VIII. The attendance was large; a number of interesting papers were read. The Sunday services consisted of preaching in the various churches, both at morning and at night. In the afternoons were the women's mass-meetings in the three churches. At Quinn chapel Mrs., Wayman presided, and addresses were delivered; at Bethel church, Mrs. Arnett presided; addresses were delivered by Bishop D. A. Payne, and Mrs. L. M. Montfort the oriental lecturer upon the "Women of the East;" at St. Stephens church, Mrs. Tanner presided, and addressees were delivered by Mrs. Sarah Jane Woodson Early and Mrs. Laudonia Williams. Bishop A. Watters, of the American Methodist Episcopal Zion church, preached a sermon on "Our Sister Churches, or Unity in Spirit, Without Uniformity in Service."

On Monday morning, at 10 A. M., in Hall III, the Congress assembled, Bishop H. M. Turner presiding. Addresses were delivered by Bishop Grant, Professor Council and others.

Monday night the Congress convened in Washington Hall, Bishop B. T. Tanner in the chair. Thousands of persons came out to hear the addresses and songs. Hon. Frederick Douglass and others spoke. The meeting closed in a glow of enthusiasm.

Tuesday in Hall III. the Congress reconvened, Bishop Wayman presiding. Able papers on religious and educational subjects were presented and discussed.

On Tuesday the closing meeting was held, Bishop Wayman presiding. The attendance was very large. Addresses complimentary to the "management of the congress" were delivered. The congress voted a gold medal to Bishop Arnett for his services during the Parliament of Religions. The Congress closed by singing "God be With You Till we Meet Again."

"How may Elementary Education be Promoted to Meet the Wants of the Negro in Rural Districts" was discussed by Mrs. Laudonia Williams, principal of public schools in Indianapolis. She named among the wants instruction, discipline and training, such as shall secure the harmonious development of all the faculties, the perfecting of all the capacities, and the development of the mind toward truth. * * * If the child's senses are to be cultivated, it must be done methodically. * * * All forms of systematic knowledge have elements reaching down and back to the very beginning of the child's conscious existence, and they will distribute themselves through every period of his life. * * * Mental and manual training should go hand in hand; it is just as desirable that youths be taught "to do" as to "think," and this must be done if the aim be the development of power to discharge the duty to family, church and state.

Heroes Before the War.

"The Heroes before the War" was the topic of Bishop H. M. Turner's paper. He said: "I would like to review the work of Bishops Quinn and Watters, and also the career of Bishop D. A. Payne, sitting on the platform, the oldest Methodist bishop on the globe, and I would not be surprised if he is the oldest bishop on the globe anyway; the pioneer of an educated ministry, who has done more for the edu-



Rev. S. T. Mitchell, Wilberforce, Ohio,
Pres. Wilberforce University.

cation of his race than any man today who treads this earth; whose name will blaze upon the pages of history forever, and as long as merit shall be valued and labor and sacrifice and words full of gems of thought stir and actuate, shall be honored and revered by men."

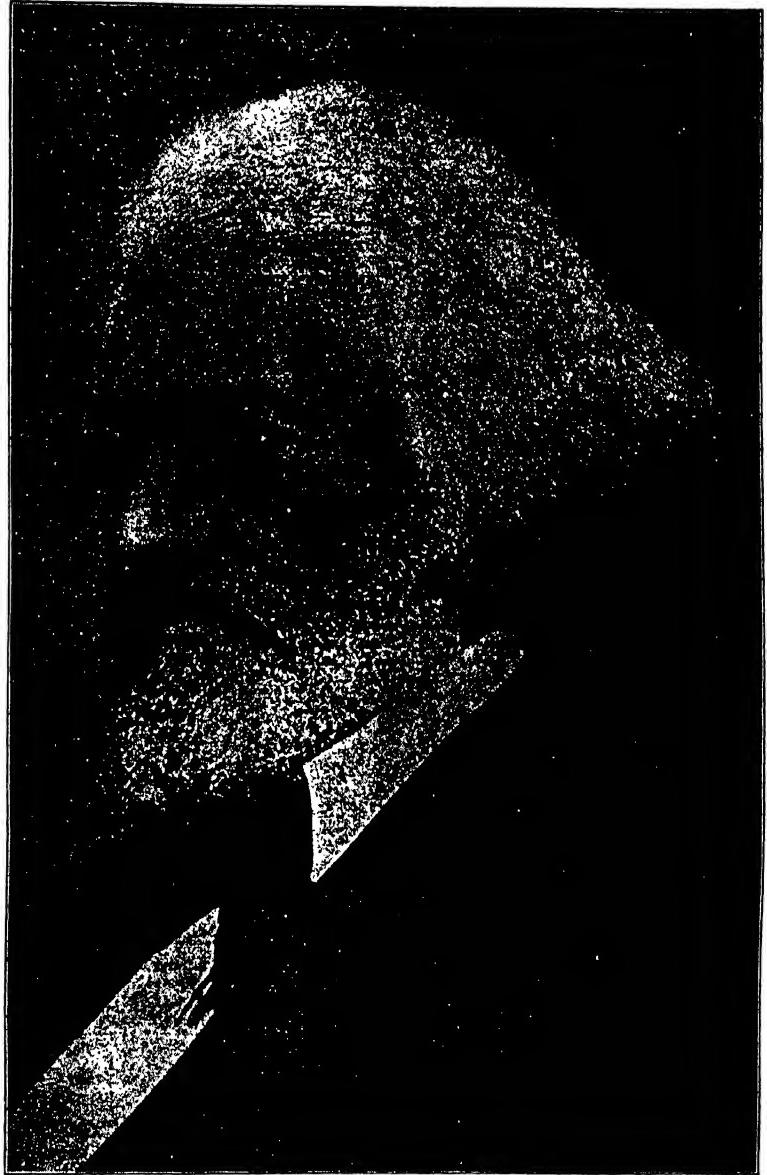
Pioneer
Builders.

"The Pioneer Builders" was the theme of Bishop Abram Grant, D. D. He said he would "point you a black soldier, a statesman, side by side with George Washington, Toussaint L'Ouverture, the statesman, soldier, martyr and the father of Haytian independence. If you were to ask me for the pioneer builders I would refer you to the man who saw the age in which we live, over thirty years ago; who said that we must build lighthouses all along the shore—intellectual lighthouses, institutions of learning in every state must be built, then would I point to you our senior bishop, Daniel A. Payne, who stood alone. For years, very few of his church, very few of his own race would come with him; but with faith in God, he founded Wilberforce, and clung to it, and today as a result of his fidelity, we have forty institutions of learning dotting our land. As he looks over the fields of the past he can truthfully say, 'I came, I saw, I conquered.'"

The Darker
Races.

"The Mission of the African Methodism to the Darker Races" was a paper by Rev. W. B. Derrick, D. D., secretary of missions of the African Methodist Episcopal church. "The African Methodist Episcopal church is the most powerful as well as the most effective religious organization for the moral, mental and spiritual development that is to be found on the face of the globe among the darker races; looked to as she is as the great spiritual source from which the sons and daughters who are classified among the African and East Indian are to receive light. Her leading object is the general interest of the dark man. Reasonings and opinions of different shades and bearings have indeed been expressed as the result of experience and continuous observation, expressing an earnest desire for the welfare of the human race, and especially of those who bear the impress of Africa.

"The course of events with regard to Africa has brought, by extraordinary means and circumstances, the clearest and strongest proof of a divine rule in human affairs that was ever made visible to mortals. The removing of the gross darkness which covers that land of precious memories; the driving away the clouds, which seem to hang as a dark curtain; the restoration of its past grandeur; that land where Abraham sojourned, where Jacob lived and died, where Joseph was exalted, Moses born; that land which furnished an asylum to Mary and Joseph, in which the infant Jesus was sheltered from the avenger's hand; that land, the home of Pharaoh, the land of Nimrod; that land in which Egypt is found, the great source from which sprang ancient arts and sciences; that land of the pyramids, where the palms, the pomegranates, the myrtle, where frankincense and myrrh and all that is precious of earth's products are to be found; that country of which prophets wrote, saying aloud: 'Out of Egypt have I called my son.' Her four hundred millions, black in complexion, shut out from the light of Gospel truth, must and shall hear the Gospel story; there Af-



Hon. Frederick Douglass, Washington, D. C.

rican Methodism has a mission, and that mission is to that people who are today bowing to gods of wood and stone. It will be clearly seen that this church organization must remain as an independent body, which will enable it to better develop those true principles which can alone secure the complete remodeling, and a permanently established religious property in dark and benighted Africa."

"The Possible and Probable Relation of the American Negro to the African Continent From a Christian Standpoint" was next read by Rev. T. W. Henderson, D. D., who, in speaking of the future of Africa, said: "With the future of Africa the American negro is destined to have much to do. In the past his share has been small, but in the future it is to be great. May it not be that the Great Creator means that the very cruelty here permitted shall eventuate in so turning the mind of the American negro toward his fatherland as to eventuate in his playing a great part in the civilization of that wonderful land?"

"For two centuries and a half we have had some opportunity of participating in the civilization of this land, and it is but reasonable to conclude that the great body of the race who have not enjoyed equal opportunities with us should nevertheless share in the benefits to be derived from the knowledge we have gained by being here. In some way or other, our Maker is to bring good out of the evil that has been our lot in this land of cruel bondage."

The Ideal in
Education.

"The Ideal in Education" was presented by B. W. Arnett, Jr., A. B. "It is impossible by grafting or blending or modification to produce an ideal system of education which is not clearly an assimilation and utilization of the principles of the leading states of antiquity, the schools and universities of the Middle Ages and of the renaissance. * * * The prime aim of the ideal of our modernized educational life is ethical, the development of character; and its system is the spirit which gives equally to the child of the humblest and veriest peasant and of the multi-millionaire, by co-ordination, the content of a complete education."

"The Finances of Our Church," by Dr. J. H. Armstrong: "The first eight years of our present system \$195,971.88 were collected for general purposes, and \$58,791.56 were paid to support superannuated preachers, widows and orphans of itinerant ministers." He further stated "that from 1880 to 1887 the second eight years, \$404,267.40 were collected, showing that in the first year the average per year was \$24,496.48, while for the second eight years it was \$50,523.42. During the last eight years the widows and orphans received \$161,706.96, or \$20,213.37 per year. The income from 1888 to 1892 was \$391,622.36. While these figures look large, yet it is less than 16 cents per year for each member of the A. M. E. church."

The Rev. C. T. Shaffen, M. D., D. D., secretary of church extension, declared that "the Christian church, which is the public confession of our faith in God and His Son, Jesus Christ, is a standing, silent, but awful protest against vice of all kinds, against the profanation of the holy Sabbath, against drunkenness, skepticism, infidelity and



Mrs. S. J. Early, Nashville, Tenn,

agnosticism. It is a perpetual memorial of Jesus Christ and the redemption of a fallen world, through his atoning blood, shed upon Calvary; and as steward to whom God has intrusted His gold and silver we ought to see that every town, village, hamlet and settlement is blessed with a Christian church, where the pure Word of God shall be preached, and the Holy Sacrament be administered."

*The Ministry
and the Pew.*

"An Intelligent Ministry, a Benevolent Pew, the Generating Power of Reform," by J. P. Shorter, A. M., LL. D., Wilberforce University. "Yes, the leading thought of the world is to understand better—more intelligence. What mean all these congresses, these parliaments? There could have been a Columbian Exposition all of sight, but not in this our day. When men see they want to hear, and when they hear they want to understand—*intelligere*."

"The Negro Prisoners in the South" was discussed by Rev. W. H. Mixon, of Alabama. He said: "In 1890 there were 97,175 prisoners of all ages and grades in the United States; that 24,277 were colored." He also stated that a large percentage of convictions in the South were on account of color more than on account of crime. "It is my opinion that we, as ministers, have not done our full duty to the prisoners in the South. We have not visited them as it is our duty to do. We should mold public sentiment in favor of establishing reformatory institutions for lighter crimes, and for younger criminals, and as ministers of the Lord Jesus Christ it is our duty to visit the prisoner in his cell and to see that he has been brought to a knowledge of the Gospel. The A. M. E. church must wake up to this as she has to all reforms which have for their object the bettering of the condition of the negro."

"The Music of Our Fathers" was by Rev. Evans Tyree.

*Old Church
and New.*

"The Old Church and The New," by Rev. D. A. Graham, pastor of Bethel A. M. E. church, Chicago. The speaker compared the old buildings with the new, the old services with the new services, the old music with the new music. "The old time music touched the soul, the new pleases the ear; the old church was built of solid timber; convictions were deep; conversions were clear and the lines of demarcation between Christian and sinner were plainly drawn. Old time Christians worshiped God in spirit and in truth; the new worship Him according to fashion. The old time people sang for themselves and worshiped God; now they pay a choir to sing music that nobody knows and that nobody can sing. The new church has advanced into the non-essentials of the worship of God, but not into the essentials. The sermons have more science, but less Christ."

Extract from Dr. J. T. Jennifer's speech: "Africa needs this vindication; that continent has its part in God's economy, and its people are His children. We hope your united wisdom and work may help to blaze the way through the wilderness of conjecture, query and controversy, regarding the negro's future destiny, and that your deliberations may result in indicating his contribution to the development and progress of mankind. The reliable data of facts in relation to Africa



H. T. Johnson, Editor Christian Recorder, Philadelphia, Pa.

and her people, which you have brought with you to place before the bar of public opinion, will do much for Africa and her people."

Temperance.

"The Church and Temperance Reform and Especially Scientific Temperance Instruction in Schools and Colleges" was the subject of a paper by Jno. R. Scott, B. D., President of Edward Watters College, Jacksonville, Fla., who said, among other things: "It might seem strange to the unbeliever, that Christianity has done little to suppress intemperance, and that even in this city there is one saloon for every one hundred and sixty inhabitants; but, as we look over the history of the world, we find that Christianity has been working and building up an influence against intemperance. Not more than a generation ago it was considered no disgrace to patronize a saloon. Through the first half of the present century no work was attempted, no labor done without the 'jug of whisky.' Christianity and Christian teaching has changed all this. The man who now becomes intoxicated loses the respect of his fellowman, and the man who sells intoxicating drinks is not only banished from society, but carries with him his wife, no matter how good she may be, his children and his household."

"The Theological Seminary; its Place in the Education of the Negro," was by Dr. John G. Mitchell, Dean of Payne Theological Seminary, Wilberforce, Ohio. Dr. Mitchell said: "The Theological Seminary is God's training school, in which those whom he has called to preach the Gospel are qualified for their high vocation.

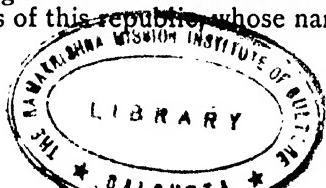
"Christ, through the Holy Spirit is the great teacher in the Theological Seminary. He fills every chair. If there is a seminary on the globe labeled Theological without, in which Christ does not teach, it is labeled within, Anti-Christ. The great function of the Theological Seminary is to flood the world with celestial light, to lift man into a purer, nobler and higher life, is to lift him from earth to heaven."

"The Relation of the Pulpit to the Pew" was a paper read by Rev. John M. Henderson, Detroit, Mich. He said, among other things: "The ministry as an institute of the church holds a sacred and divinely appointed relationship. The Scriptures appoint four sacred institutes. Sabbath as a sacred day, the sanctuary as a sacred place, the ordained means of grace as a sacred worship, and the ministry as a sacred class or order in and through whose spiritual service the Sabbath, the sanctuary, and the means of grace are made available and useful to Christians."

"The function of ministry is twofold: on the one hand it is to instruct the church in the doctrines and precepts of the Gospel, and to give her the blessings of sound, firm and beneficial government, and to aid and guide in the administration both of charity and fellowship; on the other hand, to proclaim to the world the faith of the church, to diffuse the Gospel and to extend its sway."

"The Place of Richard Allen in History," by Hon. Frederick Douglass. "Among the remarkable men of African descent, who lived in the earlier years of this republic, whose names have found deserved

**Address of
Frederick
Douglass.**



recognition in American annals, there is not one who is likely to be remembered longer, or whose memory will be more sacredly cherished by coming generations of colored Americans, than Richard Allen, a citizen of Philadelphia, founder of the African Methodist Episcopal church of America. Already this man has become an ideal character, and his name has been invested with a sanctity which has seldom been accorded to that of any man this side of the apostolic age. At the simple mention of the name of Richard Allen, the heart of a great religious organization is stirred with the highest and holiest sentiments. Of him it may be truly said that, 'though being dead, he yet speaketh.' His audience are the reverent souls of millions of his race, and his influence on the destiny of his people will continue as long as the great church he founded shall endure.

"To measure men and deeds correctly, we must measure them not by our times, but by the times in which they had their being. The Atlantic is as broad and stormy today as when Columbus crossed it. The distance between New York and San Francisco is the same as forty years ago. But both the sea and the continent are more easily crossed today than when Columbus crossed the one and Fremont crossed the other.

"The black man's horizon was without a star. He stood without the pale alike of church and state. He was a child without a father, a man without a country, a denizen without citizenship, and without popular sympathy; a common prey to insult and outrage from all white men mean enough to take advantage of his weakness and destitution, to abuse and insult him. The black man who could stand up for his rights in the face of such odds had the courage of a hero and the constancy of a martyr. And such a man was Richard Allen."

"The Race Problem; What it is; Its Solution," by Prof. W. H. Council, president Normal school, Normal, Ala.: "If our thoughts be the thoughts of men, then we are men. If our speech be the speech of men then we are men. If our deeds be the deeds of men, then we are men regardless of classifications born of prejudice. The negro has complied with every condition of civilization. His strong, black arms have hewn down the forests of the South, laid off her broad fields, founded her magnificent cities, opened up her mighty rivers, filled their banks with industries which join in unison to their music as they flow on to the great ocean. He is not wanting in patriotism, for he has beaten back the enemies of his country more than once. His ability is acknowledged in all avenues of art, science, literature, industry, and billions of wealth for the South, and millions on millions in his own right, tell the story of his thrift and frugality. His hospitality has no limit. He gives the white man at all times and in all places the best. Call it hospitality or call it what you please, still it is to his credit. His fidelity is the foundation of the broadest virtue of the South. He defended and held as sacred as the Word of God itself the honor of innocent and helpless white women and children committed to his charge, while his master was away trying to rivet the chains tighter upon him."

The Race
Problem.

"Christian Coöperation Essential to Race Education," was a paper by Prof. H. T. Keeling, A. M., president Paul Quinn College, Waco, Texas.

"The Genesis of the Work of Christian Education," was a paper by Rev. W. D. Johnson, D. D., secretary of education.

"What Can the Church do to Provide Land for the Landless and Homes for the Homeless?" by Hon. I. T. Montgomery, president of J. P. Campbell College, Vicksburg, Miss., was an interesting document.

*Home and
Christian Tem-
perance.*

"The Relation of the Home and Christian Temperance," by Mrs. Sarah Jane Woodson Early, A. M. "A wise and beneficent God has instituted the family relation for the happiness and propagation of the race, and has taught man to construct a home where he may nourish and educate his offspring and make it the center of his care and happiness, and thus become of all places the most sacred and cherished in his heart of hearts. These are the reasons why the home needs especial protection from the influences which would destroy its happiness or counteract its teachings. We have inherited from our fathers what is denominated a government of the people, with its chief cornerstone a trinity of blessings, the home, the school and the church. Under this government has grown up the greatest republic the world has ever known, in which probably more than in any other land under the sun every individual comes nearest having a fair chance in the race of life. The perpetuity of this government with all its grand institutions depends upon the capacity of its citizens for self-government. But much depends on the early training of the people, and as the home is prior to the school or the church, in it is laid the foundation for the building up of all those great and noble principles which constitute a free and happy people. The home is the safeguard of the nation. It is the nursery in which only can be grown manly men and noble women. In the home are planted and fostered the most fruitful germs of all future interests. The teachings and practices of home life are more durable than all others, and will be remembered when all others are forgotten."

*Colored De-
fenders of the
Country.*

"Our Country's Defenders in Camp, at Sea, in School and in Prison; What Can We do for Them?" by Rev. W. H. Yeocum, D. D. The total number of colored soldiers was 173,079, of whom 68,871 were killed in battle, besides those who died in hospitals. And those loyal, brave and patriotic black defenders of our country, without citizenship and without a flag, upon two hundred and forty-nine battlefields purchased for themselves their freedom, their manhood and citizenship, although a part of them were offered only \$7 per month, which they manfully refused to accept, while their white comrades were receiving \$13 per month, and their clothing.

"Many colored soldiers distinguished themselves on the field of battle as the bravest of the brave. In every camp, on every forced-march, on the drill-ground, in the manual of arms, on dress-parade, and on every battlefield the negro always proved himself a man, to the wonder and surprise of their white officers.

"Secretary Stanton was in a state of ecstasy over the behavior of the colored troops at Petersburg, an unusual thing for him. In his dispatch on this battle, he said: 'The hardest of fighting was done by the black troops; the forts they stormed were the worst of all.' After the affair was over, General Smith went to thank, and tell them he was proud of their courage and dash. He says: 'They cannot be excelled as soldiers, and hereafter he would send them in a difficult place as readily as the best white soldiers.' Another officer who was with them on the field, says: 'The problem is solved; the negro is a man, a soldier, a hero.' General Blunt speaks of the colored troops at the battle of Honey Springs; he says: 'The negroes were too much for the enemy, and let me say here, that I never saw such fighting as was done by that negro regiment. They fought like veterans, with a coolness and valor that is unsurpassed. They preserved their line perfect throughout the whole engagement, and although in the hottest of the fight, they never once faltered. Too much praise cannot be awarded them for their gallantry.'

Stanton on the
Colored Troops

CONGRESS OF THE RELIGIOUS SOCIETY OF FRIENDS (HICKSITE).

The branch of "Friends," known by or recognizing the title at the head of this article, appeared in the Parliament of Religions in one session in the Hall of Washington, September 19th, by an address before the General Parliament, in the Hall of Columbus, September 23d, by Aaron M. Powell, and by a denominational congress of three sessions, the morning of the 19th, in the new Church Temple; the 20th, in Hall VII. of the Art Palace, and the 21st, in Hall III. Careful preparation had been made for the Congress during the year prior to the time of assembling by a committee consisting of a central organization of Friends in Chicago, and an advisory council of members of the society in the seven yearly meetings embracing the membership of this organization.

The important session of the afternoon of the 19th in the parliament was devoted to the purpose of a presentation of the faith of the society through a paper prepared by Howard M. Jenkins, of Philadelphia, wherein it was shown that the distinctive and all-important tenet of the body is the doctrine of "The Inner Light;" "The Divine Immanence;" "The Light Within." This principle of faith means nothing more nor less than the belief in the ever-continuing operation of the divine illumination upon the soul of each of God's children, depending in its influence upon the willingness to receive the light of truth revealed. It means more than a passive receptiveness. The faithful Friend may not only hear the voice of God in his soul, but he must obey if he is a consistent follower of his profession. It is thus the Friend has become known for integrity and strictness of bearing and a pioneer in the reforms inaugurated since the birth of the society,

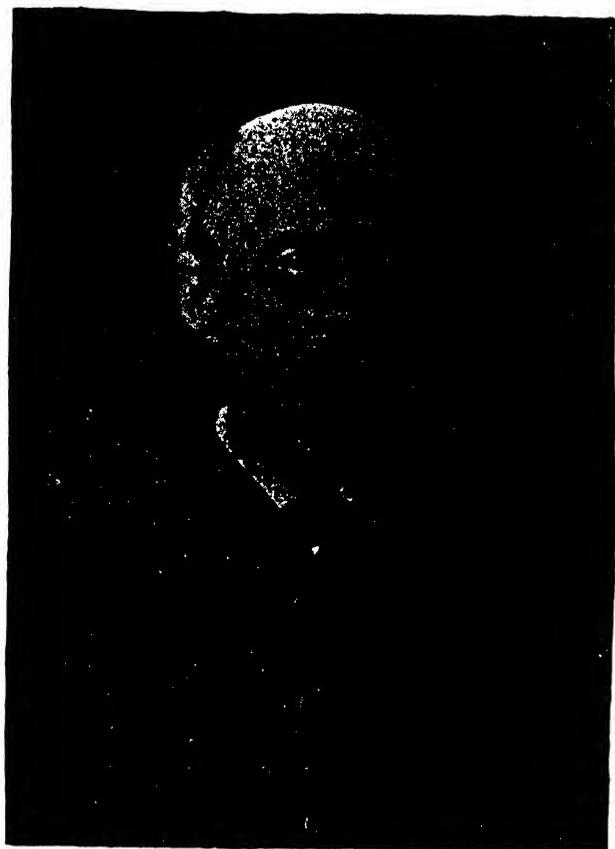
Faith of the
Society of
Friends

two and a half centuries ago. Its chief principle is the Christ Rule in Daily Life. Desiring the guidance of the Divine Spirit which was in Jesus, and embracing, from the force of His example and through inward convincement, the infinite truth He illustrated and taught, Friends see in it the ideal of a religious life, and have striven to make real His teachings, the Spirit, not the letter; reality, not form; love, not hatred; brotherly kindness, not oppression; moderation, not excess; simplicity, not ostentation; sincerity, not pretense; truth, not deceit; economy, not waste; and out of their sincere, if unperfected, endeavor to guide their daily acts by these Christian rules, have logically and directly come their "testimonies," and most, if not all, of their "peculiarities."

The Christ Rule.
"The faithful listener to the inspeaking word of God must be foremost in every good and righteous cause. George Fox, the founder of the society, very early recognized the equality of woman, and was instrumental in giving her a place in every concern and interest that the world has only partially come to know and respond to at the close of the Nineteenth Century. Elizabeth Powell Bond, of Swarthmore College, ably showed this prompt recognition in a paper on "The Position of Woman in the Society."

"The Mission Work of the Society" was presented by Joseph J. Janney, of Baltimore. "The influence in this embraces many of the most important fields in philanthropic labors. Friends had scarcely organized ere they established among themselves as the right rule of action the principle of the peaceable settlement of all difficulties by arbitration—a principle that has grown in importance until it has become a recognized power in the settlement of international difficulties. The Society of Friends was not united by any general organization before 1675, and yet the principle appeared in a testimony of the founder in 1679, and was incorporated in the first book of discipline published in 1692. In his work of self-examination the Friend was quick to recognize the principle of oppression and moral depravity, and hence his early stand against the wrongs inflicted upon the Indian and negro. In the history of the former in this country the stand of Friends has been uniform in meting out equal and exact justice. As early as 1688 their testimony against the condition of negro slavery began to be proclaimed, and, though a hundred years elapsed before the weight of the society began to be generally declared in behalf of the slave, there was no halting until the position taken became the rule of practice. Members could not remain in good standing and hold slaves. Intemperance, the vice and inhumanity of our prisons, claimed their early interest and care."

"Education" was treated by Dr. Edward H. Magill, ex-president of Swarthmore College. Having presented an exhaustive history of this work among Friends, evincing an interest in the subject coincident with their rise, he showed in conclusion the marked peculiarities in their system: "First. With the Friend education was a training of the soul in religious knowledge, as well as culture of the mind. Second. This



Jonathan W. Plummer, Chicago.

Education.

training was for all classes, rich and poor; and their care made all provisions that the latter class might freely enjoy the advantage of an education. Third. Education with the Friend made no distinction of sex. Schools were provided for all, though the principle of mixed classes was a process of evolution. Fourth. In their recognition of the importance of the training they were in advance of the communities in moving to prepare those who should assume the duty of teaching. And, fifth, their aim has ever been to make the training practical and useful rather than ornamental."

"Robert S. Haviland, of Chappaqua, N. Y., in a paper on "Coöperative Labor," and Aaron M. Powell, in an address on the 23d, on "The Grounds of Sympathy Among Religions," expressed the readiness of Friends to join in this age of advanced thought and higher conception of common brotherhood in the work of combating that which is commonly recognized as evil.

During the session of the 20th, the needs and relations of the younger members were earnestly considered, the topic being introduced by papers presented by Isaac Roberts, of Pennsylvania, and Edgar M. Zavitz, of Ontario. The one all-absorbing thought in the mind of the Friend marked this day's proceedings—the need of individual faithfulness to the light within. While organizations and outward influences may act as helps, we must direct the young to this one, all-important principle of obedience.

Devotion and Moral Progress

At the closing session on the 21st, the subject of The Relation of Spiritual Devotion to Moral Progress was presented by papers from Anna M. Starr, of Richmond, Ind., and William M. Jackson, of New York city. The leading thought of the papers was that the cultivation of moral and spiritual natures must go hand in hand. The love of humanity comes first in order, and being absent, there can be no love of God. "He that loveth not his brother whom he hath seen, cannot love God whom he hath not seen." This must not imply an indifference to worship. The very foundation of the Quaker faith demands a constant, consistent and reverential walk with God; but this close relationship enforces the need of conscientious, loving devotion to the moral welfare of all mankind.

"The congress closed with a period of devotional exercises after the usual manner of Friends, reverential silence, supplication and brief appeals from prominent members, that we might go to our homes taking the lessons of this wonderful parliament, and especially the growing thought of the common brotherhood of man."



Anna M. Starr, Richmond, Ind,

FRIENDS' CHURCH CONGRESS (ORTHODOX).

This Congress was held in the afternoon of September 22d (sixth day, ninth month), in the Hall of Washington. It was presided over by W. B. Wickenham, of Chicago.

"Our Church and Its Mission," by James Wood, of Mt. Kisco, N. Y., showed that the key of the position of the Religious Society of Friends as a separate branch of the church is the great truth taught by our Saviour when He said: "If a man love Me he will keep My words; and My Father will love him and We will come unto him and make Our abode with him." "I will pray the Father and He shall give you another comforter that He may abide with you forever, even the Spirit of Truth, whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him, for He dwelleth with you and shall be in you. I will not leave you comfortless; I will come to you." "This," the speaker said, "is the most exalting truth ever announced to man as pertaining to his existence in this life. He who fails to know and realize it, comes infinitely short of the glory God offers to him here."

Founded on
teachings of
Ch. 1st.

The founders of the Religious Society of Friends, in laying this corner-stone of a separate branch of the church, fully accepted the foundation truths of Christianity. These were assumed as the common heritage of Christian believers and fully recognized as the basis of all organized Christian bodies. They assume as matters not to be questioned all the teachings of Christ, all that belonged to the cross and the tomb of Calvary and the triumphs of the resurrection; all that belonged to the glories of the Ascension day and all that belongs to the presence of Christ at the right hand of God—His mediation and intercession. Faith in the crucified Saviour must precede faith in the ascended, living Saviour. All this was assured and they went to the church and to the world with the message that the historic part of Christianity only produced its fruitage when the kingdom of Christ was established in the soul, with the living King Himself, abiding and reigning there. This message was gladly received by multitudes and its truth, so long lost sight of, became a mighty power.

"The high-priesthood of the Lord Jesus Christ and the priesthood of all believers, who offer spiritual sacrifices and have free access to God through the Lord Jesus Christ without the intervention of any human instrumentality whatsoever, lies next to the corner-stone of distinctive Quakerism. As there is nowhere in the New Testament any recognition of classes or orders in the church, no division of believers into clergy and laity, no mention of any profession having any peculiar privileges or special authority, so Friends have never recognized any such."

On the subject of philanthropic work done by the Quakers, he said: "The earliest formal protest against the system of slavery in modern times was made by Friends near Philadelphia in 1688. The quoted Pastorius was among the number. That movement was followed by official action in the various Yearly Meetings on this conti-

Friends' Mis-
sion.

ment, until finally Friends were the first body of Christians in the land not one of whose members owned a slave. From Pastorius to Whittier the protest against slavery never ceased."

After setting forth the special mission of the Society, in which it was shown that it tended rather to spiritual matters than the world, the paper concludes:

"Apart from her doctrines, her history and her situation peculiarly fit her for the position referred to. She has wronged no one. She has never attacked any denomination. As a little Switzerland, insignificant and harmless, peacefully abides among her towering mountains and commands the respect and kind consideration of the mighty nations of Europe, armed for each other's destruction, so it may be that the Society of Friends, one of the best of all the tribes, because of her harmlessness and the impregnability of her position in divine truth, may become, in God's providence, the gathering place of the mighty hosts who profess the name of Christ."

"Our Origin and History," by Joseph Bevan Braithwaite, of London, England, was the next paper. It was read by Timothy Nicholson, of Richmond, Ind. It stated, in part:

"The Society of Friends, as is well known, arose in England about the middle of the seventeenth century. Many severe laws, originally enacted for the suppression of popery, remained upon the English statute book, which even during the commonwealth, and much more after the restoration of Charles II. were relentlessly directed against those, who, like the early Friends, whilst opposed to popery, were conscientiously restrained from public profession of religion in accordance with the ritual and ceremonial generally recognized. Thus the history of the Society of Friends, during the first forty years of its existence, is a record of cruel persecution, and of patient suffering. Several of its principal leaders died in loathsome dungeons, whilst many others not only suffered grievous imprisonment, but took joyfully the spoiling of their goods, knowing that they had in heaven a better and an enduring substance. In the year 1662 there were at one time more than four thousand two hundred Friends in prison in England alone." (Sewell's History, vol. 2, p. 1.)

Origin of the
Society.

"Church Organization," by Calvin W. Pritchard, of Kokomo, Ind. After reciting that the organization of the Friends was not the result of a previously matured system, but was a development as needs appeared, showed that the system of meetings for church discipline, established in England before the close of the seventeenth century, has since been followed by Friends in all countries.

"The Yearly Meeting," it says, "is a legislative body; it makes laws for the regulation of churches and members, has a general oversight of all the great activities of the church, is the court of highest appeal, and has jurisdiction over all the Quarterly Meetings and the churches that compose them. The Quarterly Meeting is composed of several Monthly Meetings for conference between churches, and is a convenient channel of communication between the Yearly Meeting



and its subordinate branches. The Monthly Meeting is the executive body of the church. Through it members are received and dismissed, ministers are recorded, all the important officers of the church are appointed, and the instructions of the Yearly and Quarterly Meetings, and all the important activities of the church are carried out. When a Monthly Meeting is composed of two or more churches, each separate congregation is organized into a Preparative Meeting, which has charge of its own local affairs, and gives preparatory attention to such subjects as should go to the Monthly Meeting."

There are now 135 Quarterly and 477 Monthly Meetings with 1,174 churches in Great Britain and America.

Church Government Democratic.

"The church government is thoroughly democratic. Every member, male and female, old and young, has a seat in all the meetings and a voice in all the deliberations, and men and women alike are eligible to all the offices, including the Gospel ministry. From nearly the close of the seventeenth century until recent years men and women sat in separate sessions for transacting business. Each sex had lines peculiarly its own, but all matters relating to membership, or concerning the general interests of the church, required the concurrent action of both bodies. The experience our sisters have gained in these meetings has done much to fit them for the places of service they now occupy with ability and true womanly grace in the Gospel ministry and the work of Christian benevolence and reform. In some of the Yearly Meetings, and many subordinate meetings, men and women now do business in joint session. Divine service precedes all business meetings, the congregations being often large and the ministry very searching.

"Friends believe that the call and qualification for the ministry are from the Lord. Young men and women, who apprehend they are called to preach, are expected to exercise their gifts in public speaking at meetings for divine worship, many services affording them good opportunity to do so. Godliness of life and the impress of divine power give one a place in preaching the word independent of literary acquirements. Many ministers who have wielded great influence and brought many souls to Christ have been unlearned men. And yet Friends are mindful that the highest culture consecrated to God greatly increases the power and efficiency of the messenger of the Cross."

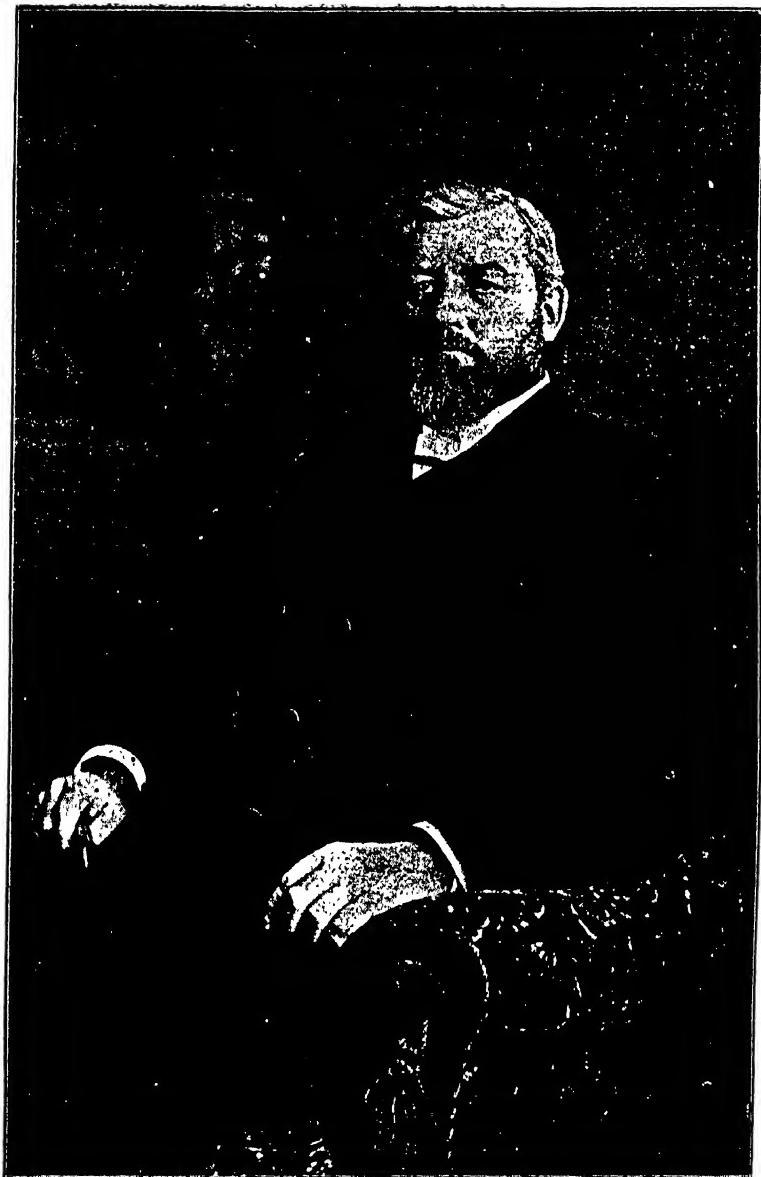
The paper concluded with statistics of membership and evangelization.

The other papers of the congress were as follows:

"The Position of Woman Among Friends," Anna B. Thomas, Baltimore, Md. Paper read by Charlotte Vickers, Chicago, Ill.

"Missions, Home and Foreign," Josephine M. Parker, Carthage, Ind. Paper read by Gertrude Hill, Chicago, Ill.

"The Philosophy of Quakerism," Thomas Newlin, Newberg, Ore. Paper read by Dr. Sylvester Newlin, Indianapolis, Ind.



Calvin W. Pritchard, Kokomo, Ind.

THE CUMBERLAND PRESBYTERIAN CHURCH CONGRESS.

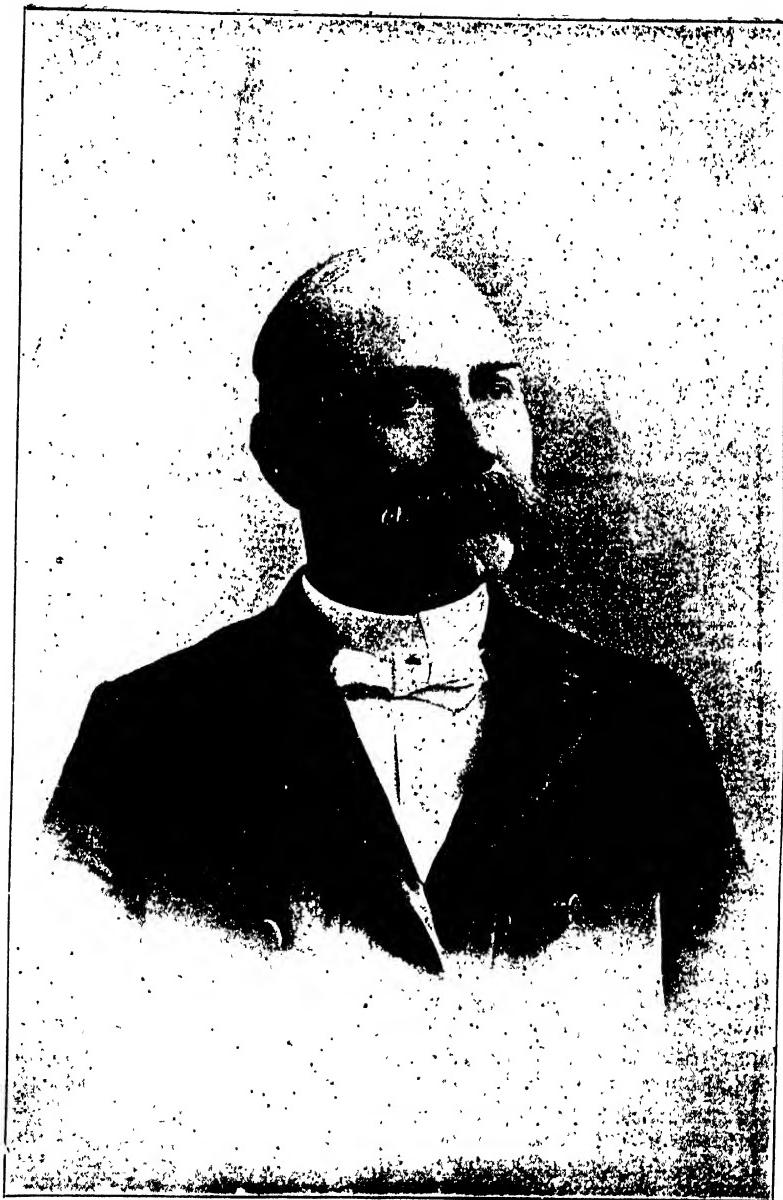
The assembling of the Cumberland Presbyterian Church Congress, in connection with the great Parliament of Religions, was an event of great denominational interest and importance. It brought the church, as a distinctive branch of the great Presbyterian household, before the world in a more pronounced manner than any other kindred event in its history, and afforded better opportunity for comparing and contrasting its history, doctrines and genius with those of other religious bodies than could have been accomplished by any other means. This congress was among the best attended, and most interesting in its proceedings, of the many congresses held on this memorable occasion in the city of Chicago.

Cumberland
Presbyterian-
ian.

The president, Rev. Hugh Spencer Williams, pastor of the First Cumberland Presbyterian church of Chicago, called the Congress to order on Wednesday morning, September 27th, and requested the Rev. L. D. Hendricks to conduct the devotional services. The president, in his opening address, discoursed on the Parliament of Religions and its accompanying congresses as the miracle of modern times, saying: "This gathering of the representatives of the great religious systems of the world in one place, for the purpose of holding a peaceful parliament to compare and contrast these great systems of religions, is a thing unheard of in the history of the world; a thing never dreamed of; a conception impossible under any conditions other than those created by the triumphal reign of the all-conquering Christ, 'The Prince of Peace.'" This great Parliament and its constellation of congresses may well be termed "The miracle of modern times," the crowning glory of the nineteenth century, and the inspiring prophecy of what the future is going to be. We rejoice as Cumberland Presbyterians that we are here convened, and contribute our mite toward making this august event in the history of religious progress the immortal monument that it is, of what God hath wrought in developing the minds and broadening the sympathies of His people through His spirit, so as to make such a gathering possible as has brought the representatives of the religions of the world here at this."

Origin and
progress of the
nomination.

Then followed a paper on "The Origin and Progress of the Cumberland Presbyterian Church, by Rev. J. G. White, D. D., of Stanford, Ill." The name is the result of dividing one of the large presbyteries in the bounds of the old synod of Kentucky into two, assigning one to the territory called the Cumberland country, and giving the name to the presbytery occupying this section. In the year 1800 a great revival of religion prevailed with great power through that country. This revival found both warm supporters and bitter opposers among the ministers of the Kentucky synod. The revival party, as it was called by the anti-revival party, were for the most part members of the Cumberland Presbytery, and were soon called by the people Cumberland Presbyterians. The controversy between these two factions in the synod soon became bitter, and the revival party was accused of preaching doctrines contrary to the Confession of Faith, especially God's decrees,



Rev. H. S. Williams, Chicago.

Extent of the Denomination.

election and foreordination, asserting that these brethren were preaching that God loved all men, and that Christ died, not for the elect only, but for all the world. This was the entering wedge of division, and the ultimate cause of separation. This Cumberland Presbytery was dissolved by the synod, and on the 4th of February, 1810, was reorganized at the house of the Rev. Samuel McAdow, in Dixon County, Tennessee, and consisted of three ordained ministers, and the original name still adhered to them. This, in brief, is the history of the origin of the Cumberland Presbyterian Church. Its progress has been remarkable. It has grown in eighty-three years from this small beginning of three ministers into a denomination of three thousand ministers, and about the same number of congregations, with nearly two hundred thousand members in full communion. It covers a large belt of territory, reaching from Princeton, N. J., to Puget Sound, owns and operates a large and prosperous publishing house in Nashville, Tenn., and is remarkably well equipped for so young a denomination with colleges and universities. It has also been busy and prosperous in missionary enterprises, both in our own country and in foreign lands."

Then followed: "The Doctrines and Genius of the Cumberland Presbyterian Church," by D. M. Harris, D. D., of St. Louis, Mo., editor of the *St. Louis Observer*: The distinctive doctrines which separate and distinguish us from the mother church, and other branches of the Presbyterian family, were clearly set forth, as the following extracts from this able paper will show:

Doctrines and Genius of the Denomination.

"All Cumberland Presbyterians hold that the provisions of salvation are co-extensive with the ruin of the fall; herein we differ from other Presbyterian churches, or, rather, from their standards;" Again, as to the decrees of God, he said: "Therefore, Cumberland Presbyterians reject the doctrine that God has decreed that some men and angels are predestinated unto eternal life, and others foreordained to everlasting death. We cut loose from all those doctrines of fatality so dishonoring to God, and so benumbing and paralyzing to man. Our philosophy, as well as our theology, compels us to the conclusion that man is a free moral agent, moral because free. These doctrines were the real cause of the separation between the mother church and her young daughter, the Cumberland Presbyterian church, and are today the only real distinction between them. "The genius or characteristics of the church were shown to be Presbyterian of the purest and simplest type." We hold that Presbyterianism is not Calvinism, or any other doctrinalism, but distinguishes one form of government from another, from sacerdotalism or priesthood on the one hand, and from individualism on the other, so we, though differing in doctrine from other Presbyterian churches, are nevertheless Presbyterians, that is the form of government under which we live and work as a community of believers in Christ. But the Cumberland Presbyterian church has certain peculiarities, or characteristics, which seem to make it more of an American institution than her sister branches of the Presbyterian family. First, like the country in which it was born,

it is especially tolerant. While holding firmly to the essentials of Christian doctrine, it grants large liberties to its ministers and teachers of theology in the fields of research; it is a noted fact that there never has been a minister tried for heresy in the history of the denomination. Second, its cohesiveness is a characteristic worthy of note, which is shown by the fact that, although the late war swept that part of the country where our church was strongest, and thus unavoidably placed members in battle against each other on many a battlefield, and although the war leveled our churches, colleges and institutions to the ground, yet it left our beloved church intact. No sooner was the war over than the Cumberland Presbyterians from both sides of Mason and Dixon's line were again meeting in fraternal intercourse in the church courts. The war divided families and other churches, but failed to sever the Cumberland Presbyterian church. Third, it is peculiarly evangelistic and missionary in its spirit."

The next address was "The Institutions of Learning of the Cumberland Presbyterian Church," by the Rev. E. D. Pearson, D. D., of Louisiana, Mo. This paper revealed the previous fact that "while the church was yet young and had been to a great extent an evangelistic and missionary church, she had not neglected her duty of planting and fostering her educational institutions. To the contrary, she set about building schools and colleges as early as the first decade of her history, and has kept pace with her growth in providing means for the proper education of the youth, and it is safe to say that the progress made during the last twenty years in this direction compares favorably with that of any other denomination in the land. Cumberland University, located at Lebanon, Tenn., has given more prominent barristers, eminent jurists, statesmen and pulpit orators to the middle southern states than any other institution of its kind in that region, and ranks with the leading universities of the land. Waynesburg College, Lincoln University, Missouri Valley College and Trinity University are all prominent among the institutions of learning throughout the country. Our theological seminary, as a department of the Cumberland University, is rendering a noble service to the church. "The cheering words of Doctor Pearson rejoiced the hearts of all present and inspired us with holy pride, while standing among the leading denominational congresses and the representatives of the vast religious systems of the world that we belonged to, a division of the Lord's hosts, worthy of a place among the princes of His people. It is truly marvelous, the work the church has accomplished along the educational lines, besides rebuilding nearly all her churches, which were demolished during the war, and establishing our cause in so many new states and territories. "The Lord hath done great things for us, and it is marvelous in our eyes."

"The Mission of the Cumberland Presbyterian Church." The Rev. C. H. Bell, D. D., of St. Louis, Mo., President of the Board of Missions of the Cumberland Presbyterian Church, said: "The first mission of the Cumberland Presbyterian church had been, from the beginning, to

Institutions of
the Denomina-
tion

The Mission
of the Denom-
ination.

promote revivals of genuine religion. The church was born in a great revival, and she seems to have retained the spirit ever since, and has continued to be to an eminent degree an evangelistic church. The seasons for large ingatherings seem to be looked for by the pastors and official boards of the church throughout the denomination every year. Second. It seemed to be a special mission of the Cumberland Presbyterian Church to modify the theology taught in the Presbyterian standards. This she certainly has done to a remarkable degree. She has evolved a system of theology that is neither hyper Calvinism, nor Arminianism. The scriptural middle ground between the two has been possessed. The Fatherhood of God and the brotherhood of man have found a large place in her revised creed. And through her own system of theology, her evangelical and spiritual preaching, she has brought such pressure on the austere doctrines of Calvinism, that while regaining the standards of the Presbyterian church, they are almost never preached from her pulpits. And it is safe to predict that not another decade shall have passed before the mother church will have revised her symbols, and mother and daughter brought to see eye to eye. Third. It is a part of her special mission to break down sectarian walls of prejudice, and bigotry, and bring together the Protestant forces into practical union and fellowship. Her influence and example among the missions of Japan, more than that of any other denomination, helped to bring about the happy union of the Protestants in that country, and it looks as if in the providence of God, it might be the happy medium ground, upon which all branches of the Presbyterian church may meet and again unite their mighty forces, and thus hasten the coming of the universal kingdom of our Christ."

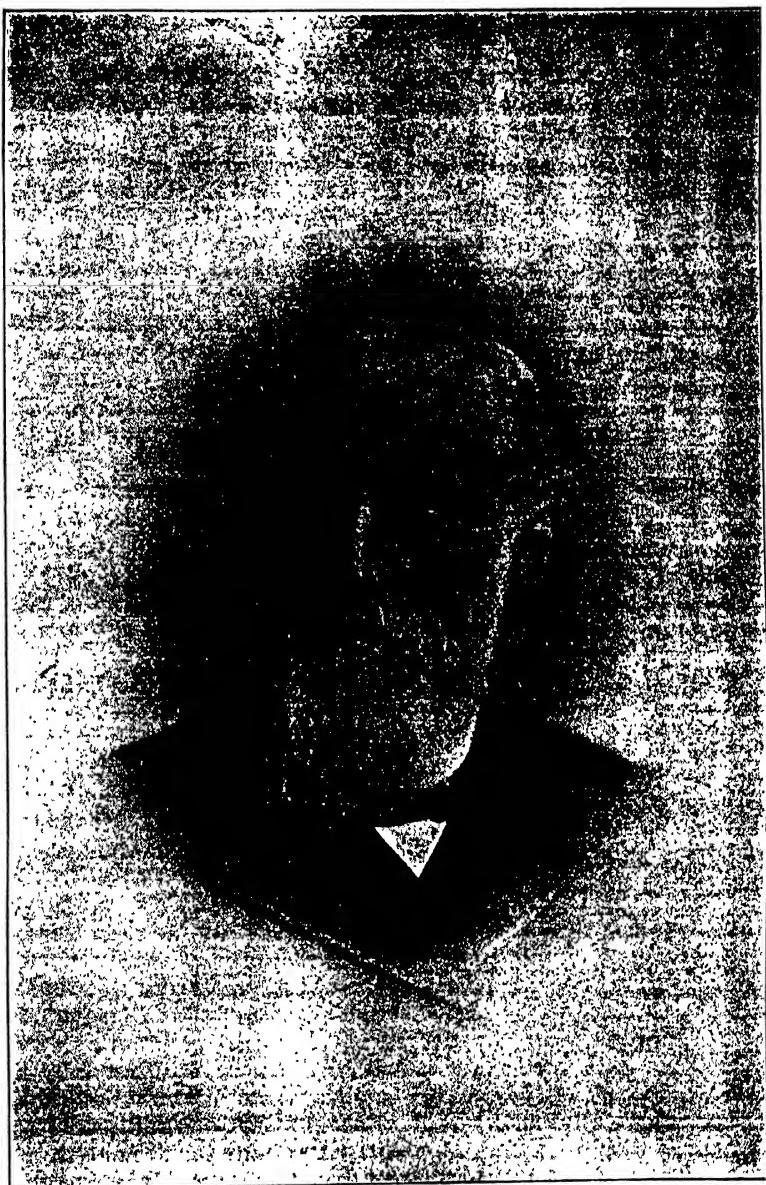
Union the Object of the Denomination.

At the close of the Congress, words of cheer were brought from Japan by our returned woman missionary, Mrs. Drennan and her native helper. Mrs. Drennan has spent ten years of her life in Japan, and has made a wonderful record as a worker in that interesting country. The Rev. Dr. Darby, of Evansville, Ind., and Rev. Dr. Russell, of Alabama, were also listened to with great interest by the Congress.

THE ADVENTIST CHRISTIAN CHURCH CONGRESS.

The Rev. D. R. Mansfield was chairman of the local committee and the Rev. Mrs. E. S. Mansfield, secretary. The sessions were held in Hall VII.

Origin and history of Adventism. "The Origin and History" of this church is given by Mrs. E. S. Mansfield. "The Advent Christian Church takes its name from a belief in the second personal return of Christ to this world. The early Christian writers speak of it as an awaited event; but during the middle centuries but little prominence was given it. The Nineteenth Century witnessed a revival of this subject, when a wave of prophetic research swept over various parts of Europe, Asia and America almost simul-



Rev D. R. Mansfield, Chicago.

taneously. The proclamation, 'Behold, He cometh with clouds,' and that speedily, sounded from thousands of pulpits all over the land. Dr. Joseph Wolf, a converted Jew, became convinced from careful prophetic study that Christ would soon come. He began to preach it in England in 1821, and from there he went to Asia and through the oriental countries, preaching to all classes for twelve years. A great interest was awakened in the east, and in 1826 fifty young men, clergy and lay, met in Albury, England, for the purpose of studying the prophetic Scriptures. Among them were William Cunningham, Edward Irving and John Cuming. These meetings continued five years and the results were published in three volumes, entitled 'Dialogues on Prophecy.' About the same time many in America became greatly absorbed in the study of prophecy. Among them, William Miller, a sturdy farmer, a Deist, became thoroughly converted to Christ, and being a profound student of profane history, he was immediately attracted to the study of prophecy as contained in the books of Daniel and John. Becoming convinced that the Gospel age would soon close, and burdened with the subject, he commenced to preach in 1833, and thousands flocked to hear him. Mr. Miller's connection was with the Baptist church.

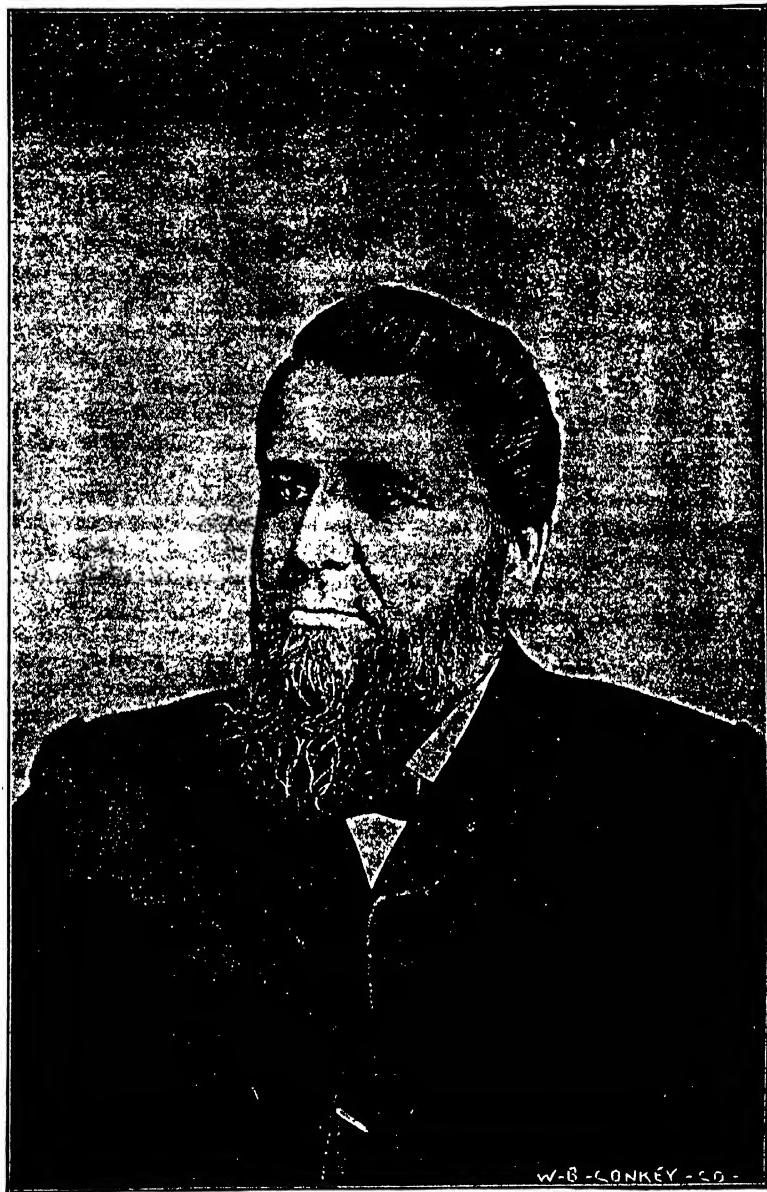
"With Mr. Miller's labors commenced the first general awakening of the churches in America on this subject. It is estimated that one thousand ministers of churches were led to preach Christ's immediate coming, besides the many who came from farm, workshop, mill and merchandise, imbued with this judgment message; while those who engaged in it were mightily transformed, sanctified, and qualified for Christian work as never before.

"With a following estimated at two hundred thousand it is not strange that many of emotional and sensational minds should cause fanaticism or undue excitement to largely prevail, greatly to the injury of the cause they sought to maintain.

"Regardless of press misrepresentation, and the trying ordeal and tests which followed, and the dropping off of high-tide adherents, a goodly number of trustworthy men and women remained steadfast and true to their convictions. From this beginning has developed what is known as the Advent Christian Church. With the blessing of God on their unceasing toil their numbers have greatly increased, and they have gradually learned the importance of organized and united effort. They have no formulated creed, but accept of certain leading truths which give them their identity, and upon which, by common consent, they all unite, leaving a wide margin for difference in opinion upon minor points. A minority favor a definite declaration of faith, but the majority adhere strictly to their accepted church, covenant, which enjoins 'Taking the Bible as the only rule of faith, and practice, and church discipline,' making Christian character the only test of fellowship."

Five Distinct
Branches.

"There are at least five distinct branches of Adventists, each with their separate organizations and publishing interests. All, however,



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Rev. A. H. Sibley, Haverhill, Mass.

hold to the one doctrine which has made them a people, and believe in the second personal coming of Christ as an event not far distant. Having stated this, we shall speak only of the leading branch which this Congress represents, known as the 'Advent Christian Association and General Conference of America.'

"In this connection there are four publishing societies with houses located in Maine, Massachusetts, Illinois and California, besides several individual enterprises of greater or less importance. From these are issued three prominent weekly papers, several monthlies, books, pamphlets, tracts, magazines and Sunday-school supplies. It is said that more than fifty millions of publications bearing upon special subjects of faith have been sent out through the press. This people and their message to the world, now on a Scripture basis, are being published worldwide; and there are doubtless as many of their faith connected with other denominations of both clergy and lay as are at present identified under the name Adventist. Associated with this people a class of ministers and laity, faithful, devoted and earnest, as are to be found elsewhere, are engaged in the work.

"A belief in God as the creator of all things, faith in His Son Jesus Christ, as the only Saviour for all classes of men, repentance, birth of the spirit, reform, sanctification through the word of truth, holiness of heart, purity in life, are tenets taught and enforced as indispensable to Christian success here, and to a preparation for eternal life in the world to come. In addition to these sentiments, which are in common with other sects, are some important Bible doctrines which form the distinguishing features of the faith of this people. Women are recognized and admitted to all conferences as delegates and ministers, and receive license papers as such upon real merit. A number have been regularly ordained; this, however, is not universal, but optional with the local conferences that receive them into membership. They are strong and pronounced in favor of temperance, and would indorse some prohibitory act in favor of the extermination of the entire liquor traffic."

Distinctive
Doctrines.

The distinctive doctrines of adventual faith are set forth in the form of essays, read as their presentation papers in the World's Parliament of Religions, under the following topics:

1. "Basis of Faith," Rev. W. J. Hobbs, Minneapolis, Minn.
2. "The Kingdom of God," Rev. J. W. Davis, Bridgeport, Conn.
3. "Conditional Immortality," Rev. Miles Grant, Boston, Mass.
4. "The Resurrection," Rev. A. W. Sibley, Mendota, Ill.
5. "Extinction of Evil," Rev. William Sheldon, Brodhead, Wis.
6. "Restitution—Paradise," Rev. Mrs. E.S. Mansfield, Chicago, Ill.
7. "Proximity," Rev. A. J. Wheeler, Concord, N. H.

"Basis of Faith," the first paper, showed that the prophets of the Old Testament announce the first and second advent of Christ, and that their divinely inspired words were literally fulfilled in His first coming. None but a divine being, Jesus Christ, meets the requirements of prophecy, and He literally fulfilled them. And it is just as certain that their prophecies will be fulfilled in His future coming.

"If God so literally fulfilled His word at the first advent of Christ, in His birth, life, death and resurrection, and His covenant with the Hebrew nation, why not believe He will as literally fulfill His word relative to His second advent, and the promises under the New Covenant made with all nations as set forth in the New Testament? The apostles proclaimed to Jew and Greek the resurrection of Jesus Christ, and preached the hope of the race upon it, if we are to take their testimony in its literal sense. The hope of seeing Jesus and being made like Him has been styled 'the blessed hope,' and has been the comfort of the church in all ages."

The third paper, "Conditional Immortality," by the Rev. Miles Grant, was a learned document, bristling with proofs of his contention that the Bible "uniformly teaches that only the righteous will live eternally, and, therefore, comes the necessary conclusion that Conditional Immortality is a Bible doctrine."

The fourth essay on "Resurrection," by the Rev. A. W. Sibley, of Mendota, Ill., made the following points:

"First. The doctrine of a corporeal resurrection of all the dead is clearly referred to and directly taught in the Old and New Testament scriptures.

"Second. In the New Testament the resurrection of the dead is ascribed to Christ Himself as being the agent by which it is wrought. (John v, 21; 1 Cor. xv, 22; Rev. xxii, 11.) The Resu
rection.

"Third. All the dead will be raised indiscriminately to receive judgment according to their works, they that have done good, unto the resurrection of life; and they that have done evil, 'unto the resurrection of damnation.' (John v, 21-29; 1 Cor. xv, 22; Rev. xx, 11.)

"Fourth. The resurrection will take place at the 'last day,' by which is meant the close of the present world. (John vi, 40; ix, 24; 1 Thess. iv, 15.)

"Fifth. The great event is represented as being ushered in by the sound of a trumpet, a representation borrowed probably from the Jewish practice of convening assemblies by sound of a trumpet. (1 Cor. xv, 52; 1 Thess. iv, 16.)

"Sixth. The resurrection of Christ was a pledge, a pattern, an assurance of the physical resurrection of the sainted dead.

"Seventh. The immortality, eternal life and all the future blessings of the righteous dead are dependent on the corporeal resurrection of Christ from the dead. (1 Cor. xv, 17, 18.)

"There is no event of which mention is made in the sacred oracles, nor that has ever occurred in human history with which are associated such tremendous consequences as that of the *anastasis* of the dead. The eternal life, with all of its environments, will then be reached, and a 'forever with the Lord' experienced.

"Then will the united voices of the redeemed as the sound of many waters resound to earth's remotest bounds in songs of triumph and shouts of victory, victory, victory, and all heaven and earth respond, Amen."

Proximity. The paper on "Proximity," by the Rev. A. J. Wheeler, was an elaborate argument, based on sacred and secular history and Scripture, to prove that the advent of Christ is near. The uppermost and constant thought pervading the essay was, "The time is short."

Extinction of evil. "Extinction of Evil," by the Rev. William Sheldon, took the ground that evil is to be extinguished by a stroke of divine power, at the end of the Gospel armistice, by utterly exterminating evil-doers, including the devil himself; for Christ has arranged that "through death he might destroy him that had the power of death, that is, the devil." (Hev. ii, 14.) After citing the testimony of Scripture on the subject; he closed by saying: "This carries us beyond the chronology of the hell taught in the Bible to a time when evil is forever extinct, only the good being left; and then the redeemed world will joyfully resound the praise of Jehovah forevermore, not a sinner being left alive to interrupt the sacred harmony by his plaintive wails or horrid blasphemies. Only praise will be heard when saints only shall be left alive."

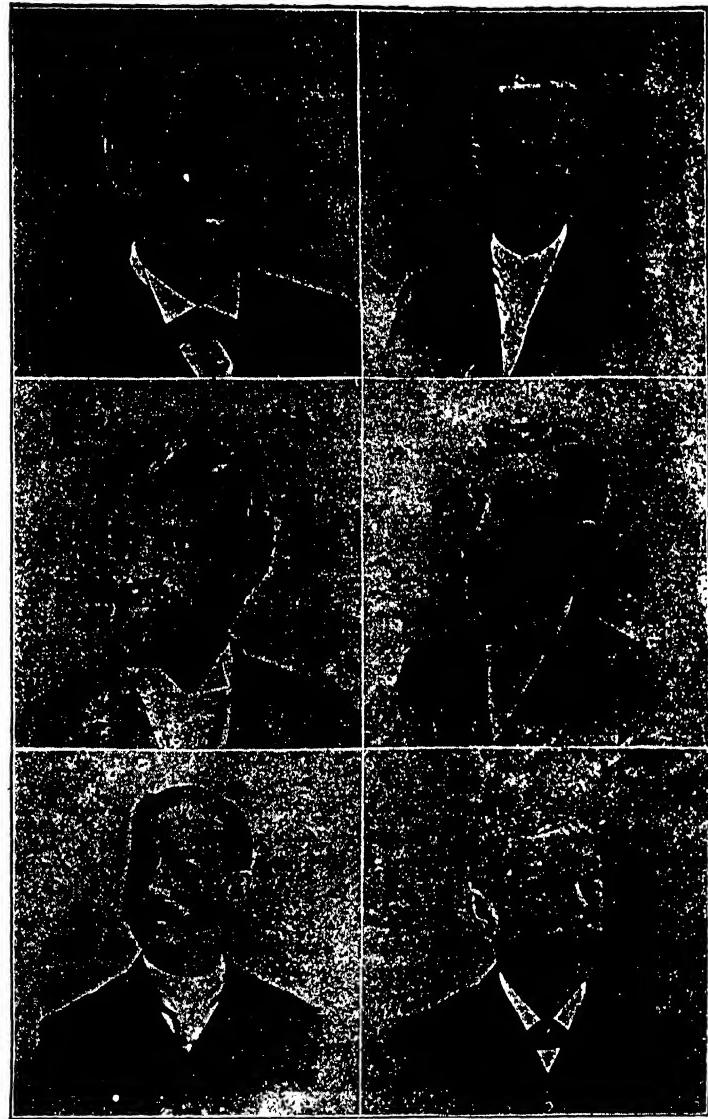
The secretary says: "The harmony visible in all the papers of the day cannot fail to elicit notice. First, that Christ will come personally and literally at the close of the Gospel Dispensation; second, that His coming will precede the resurrection of the dead and the establishment of His kingdom upon the earth; third, that the resurrection will precede the general judgment day, which God hath appointed; fourth, that the judgment must precede rewards and punishment; fifth, that when evil-doers and evil angels are cut off and destroyed, the earth will be restored to a state of original perfection, as the future Eden of the redeemed, and be filled with the glory of the God."

THE SEVENTH DAY BAPTIST CONGRESS.

The Seventh-day Baptist Congress was held in one of the halls of the Art Institute, during the 16th and 17th of September. The presiding officer was Prof. William A. Rogers, of Colby University, Waterville, Me., and Prof. Edwin Shaw, of Milton College, Milton, Wis., was secretary. "Although this denomination has existed in this country for more than two centuries, many who attended the Parliament of Religions had not learned the significance of the term Seventh-day Baptists, and much interest was manifest to know how they differ from the Baptist denomination. For those who may not follow this account to the end, we remark that Seventh-day Baptists are essentially like other Baptists and might dwell with them in unity but for the fact that they observe the seventh day of the week (Saturday) as Sabbath, and regard it as the only Sabbath that is recognized in the sacred Scriptures, either the Old or New Testament. They challenge any one to prove that there is any warrant for the observance of Sunday in the commands of God, or the example of Christ or His apostles. They hold that Christ and the apostles kept the Fourth

The Sabbath Question.





Seventh Day Baptists.

IRA J. ORDWAY, Chicago, Chairman.
REV. LESTER C. RANDOLPH, Chicago.
D. E. TITSWORTH.

PROF. EDWIN SHAW, Secretary, Milton, Wis.
REV. BOOTH C. DAVIS, Alfred Centre, N. Y.
S. W. MAXSON.

commandment, as well as the other nine, thus proving that it belongs to the moral and not to the ceremonial law. They agree with most Protestants that the moral law is of perpetual obligation, and can see no reason for keeping a day not recognized by it. If the day of the Sabbath has been changed there ought to be some positive statement of such change in the New Testament, and no such statement, or even implication, can be found. Pressed by failure to find a warrant for Sunday keeping, some writers take the ground that the law, as given in the Decalogue, is not binding on Christians, thus disposing of the Sabbath, and then claim the restoration of the other nine commandments, they being 'written in the heart.' Why the fourth should be an exception does not appear. If it be true that the fourth commandment has become void, then there is surely no obligation to keep the first day of the week by virtue of the 'change of day' theory. This, then, is the dilemma in which Sunday-keepers are involved. Either the moral law, as given in the Decalogue, is binding or it is not. If it is not binding, any transfer to the first day of the week is impossible, for no such obligation exists. But if it has not been set aside it binds all men to keep God's commands, both in spirit and in letter. Either horn of the above dilemma is fatal to Sunday-keeping. Therefore, Seventh-day Baptists reject the claims of Sunday, because they do not rest upon the Word of God, and because no amount of obligation to regard Sunday, if it existed, could remove the obligation to obey God and to follow the example of Christ in keeping the Sabbath. The first day of the week is mentioned in the Bible but eight times, and five of these references are to one and the same day—the day on which Christ's resurrection was made known to His disciples. The Bible never connects the observance of any day with His resurrection. It never draws any comparison between the 'work of creation and the work of redemption,' nor attempts the impossible task of saying which of the two infinite works is 'the greater.' All these assumptions have been made by men to support a practice which has no foundation in the New Testament, nor in the example of Christ.

Limitations
of Christian
Fellowship.

The opening address, "The Limitations of Christian Fellowship," was delivered by Professor Rogers, President of the Congress: "Diversity of opinion is so common in the world it must be the result, in part, of the natural organization of the human mind. In the recognition of a spiritual truth more than the unaided powers of the human mind are necessary to its perception. It is natural for those who think alike in religious matters to organize in one body. It is no proscription of any to restrict the organization to those of like faith. Yet Christian comity should and may prevail among those of different, and yet positive, convictions. The proper aim of religious organization is the application of fundamental principles of the Gospel to our daily life. Seventh-day Baptists can do more good in the world by remaining a separate organization than if they were merged in the Baptist denomination."

The Rev. Steven Burdick, of West Hallock, Ill., preached from

the following text: John xi, 21. "But he that doeth truth cometh to the light that his deeds may be manifest that they are wrought in God." Theme, "Loyalty to Truth."

"Faithfulness to Our Cause," by the Rev. Booth C. Davis, of Alfred Centre, N. Y., was the next paper.

A sermon was preached by Rev. E. M. Dunn, of Milton, Wis. Text, Acts xxiv, 16. Theme, "The Education of the Conscience in Christian Culture."

"Contradictions in the Sunday Arguments" by Nathan Wardner, D. D., of Milton Junction, Wis., a "convert to the Sabbath," for many years a Seventh-day Baptist missionary in China. He arrayed the contradictions which appear in the reasons given for observing Sunday; the Puritan theory of unabrogated law, and the popular theory of abrogated law; of "church authority" and individual authority; of a specific first day of the week, and of no day in particular, etc., etc. He argued that these mutually destructive contradictions arise because men have departed from the plain and unifying law of God; a house thus divided cannot stand.

"The Sabbath of the Future," by Rev. L. C. Rogers, Professor of History and Economy in Alfred University, Alfred Centre, N. Y., interpreted the prophecies, especially those of Isaiah, as showing the final and full restoration of the seventh day as the only and universal Sabbath at no distant period.

The following papers were presented in a symposium on practical evangelical work: "Where Set the Battle, in City or Country," the Rev. Lester C. Randolph, Chicago; "How to Keep the Spirit of Evangelism in the People," the Rev. E. A. Witter, Albion, Wis.; "How to Use Students in This Work," the Rev. G. M. Cottrell, Nortonville, Kan.; "The Element of Personal Work in Evangelism," the Rev. Frank E. Peterson, New Market, N. J.; "How to Use the Business Men," W. H. Ingham, Milton, Wis. Mr. Randolph urged that the battle be forced in both city and country; neither district can be saved without the other. Mr. Witter recommended simple and personal addresses couched in terms of kindness and sympathy. Show that your work for the Master is a sincere work. Mr. Cottrell thought that the Christian Endeavor societies should be made evangelistic, and that evangelical work and Bible study should be carried into regions inaccessible to church privileges. Mr. Peterson said that religion is not a creed, but a life; that it must be propagated by personal contact. Man generalizes, but God particularizes. The best fruit is hand picked. Mr. Ingham advocated the use of business tact, zeal and perseverance in God's service. He magnified the importance of the layman's work. These papers were by young men, who are practical "Evangelists," whose experience enables them to speak understandingly and enthusiastically on the various themes given.

"Review of Our Mission Work," by the Rev. O. U. Whitford, D. D., gave the history of both the home and foreign operations, from the beginning of the present century. Dr. Whitford showed that the

Various Papers

Review of
Mission Work.

mission work has engaged the attention of the Seventh-day Baptists through all their history. At the present time they are prosecuting the home work in about twenty different states, enlarging that work year by year. The Sabbath reform work of the American Sabbath Tract society is closely associated with home missions, and new fields are opened by that work faster than the missionary society can fill them. The foreign work at Shanghai, China, was begun about fifty years ago. It is now in a very flourishing condition. It is carried on under three departments: "General Evangelization," "Educational," and "Medical." The first includes work in both city and country, preaching, Bible reading and tract distribution, etc.; the second includes both day schools and boarding schools for boys and for girls; the third includes private practice and extensive dispensary and hospital departments.

The "Missionary Session," as a whole, especially the various details given in Secretary Whitford's paper, impressed the listener with the fact that, according to their numbers, and through a history of more than two centuries in America, the Seventh-day Baptists have been, and now are, among the foremost in the work of evangelical missions.

Review of Tract Work. "Review of Our Tract Work," by Rev. L. E. Livermore, editor of the *Sabbath Recorder*, gave a history of the publishing interests of the Seventh-day Baptists. Mr. Livermore's paper was supplemented by remarks from A. H. Lewis, D. D., Plainfield, N. J., editor of the *Sabbath Outlook*, who emphasized the idea that history is an organic unity; that great truths like the Sabbath cannot die; that Seventh-day Baptists have been kept under God, to act an important part in the present agitation concerning the Sabbath and the Sunday.

The Presentation session of the Seventh-day Baptists was held in the large Hall of Washington on Sunday morning, September 17th.

Growth of Seventh-Day Baptists. "The Growth of Our Churches in America," by William C. Whitford, D. D., president of Milton College, showed that the denomination now has one hundred churches, one hundred and ten active ministers, and about ten thousand church members, and that it has had a history of two hundred and twenty-two years in this country. He said: "Our churches do not lose heart in the prolonged and unequal struggle of Sabbath reform. It is not alone our cause; it belongs to our Master, and the final acceptance of His revealed truth by His followers and the gainsaying world is absolutely certain. We believe that as nature in any of its operations seems to care less for the quantities than the intensity of the forces brought into requisition, so God, in the prosecution of this Sabbath work, does not so much count on the multitude of men as He does on the quality of their spirit and their endeavors, the sincerity consecration, and intelligent service of those who gain admission into His presence and desire to be obedient to His will."

"Our Work for Education" was by Edwin H. Lewis, Ph. D., of the University of Chicago.

"Our Attitude on the Sabbath Question" was the last paper, and was by the Rev. A. H. Lewis, D. D., of Plainfield, N. J. He said: "The closing decade of this century marks an important epoch of transition touching the Sabbath question. Two prominent streams of influence have aided in hastening the epoch: One the widespread advocacy of the claims of the Sabbath (Saturday), as against the claims of Sunday; the other, the rapid decline of regard for Sunday and the inability of Sunday legislation, municipal, state, or national, to check this growing disregard. We oppose the whole system of Sunday legislation, because it is forbidden by the nature and purposes of Christ's kingdom, as enunciated by Him. It had no existence in earlier Christianity, apostolic or sub-apostolic. It was the product of pagan influence. The first Sunday law, 321 A. D., had not the slightest trace of Christianity, in word or in spirit. It was issued by the emperor as high-priest *ex officio* of an empire, in which all religious laws and ceremonies were state regulations. It spoke only of the 'venerable Day of the Sun.' It was in all respects at one with the prevailing legislation concerning the other pagan festivals. If it be granted, for the sake of illustration, that Sunday is sacred under the Fourth commandment, and ought to be kept in place of the Sabbath, the reasons for rejecting Sunday laws are much intensified. The history of Sunday laws proves this, without exception. The civil power from the time of Cromwell's parliament to the United States Congress of 1892 has struggled in vain to save the failing fortunes of this Sunday engendered by Puritan and Roman Catholic compromise. We mourn over the growing Sabbathlessness in the church and in the world. We deplore the errors which have produced it and the evils which attend it. But we cannot shut our eyes to the fact that, in attempting to avoid the claims of the Sabbath, Christian men have created the influences which have so nearly destroyed Sunday. When the church compromises with the law of God until it is rendered nugatory, and appeals to the civil law to support its errors, such results as are at hand cannot be avoided. We appeal to Christians and ask that the Sabbath question be wholly relegated to the realm of religion and conscience, and to the arbitrament of the Bible. Settle it in God's court, not in Cæsar's."

Attitude on
the Sabbath
Question.

THE CONGRESS OF THE EVANGELICAL ASSOCIATION.

The Presentation was held on September 19th, in the Hall of Washington. President C. C. Bonney, of the World's Fair Auxiliary opened the session with an address, and the Rev. G. C. Knobel, as Chairman, made an address of response and welcome. Thereupon followed addresses upon the History, Doctrine and Polity of the Evangelical Association.

i. "The History of the Evangelical Association." Rev. S. P. Spreng, Cleveland, Ohio.: "Jacob Albright, under God the founder of

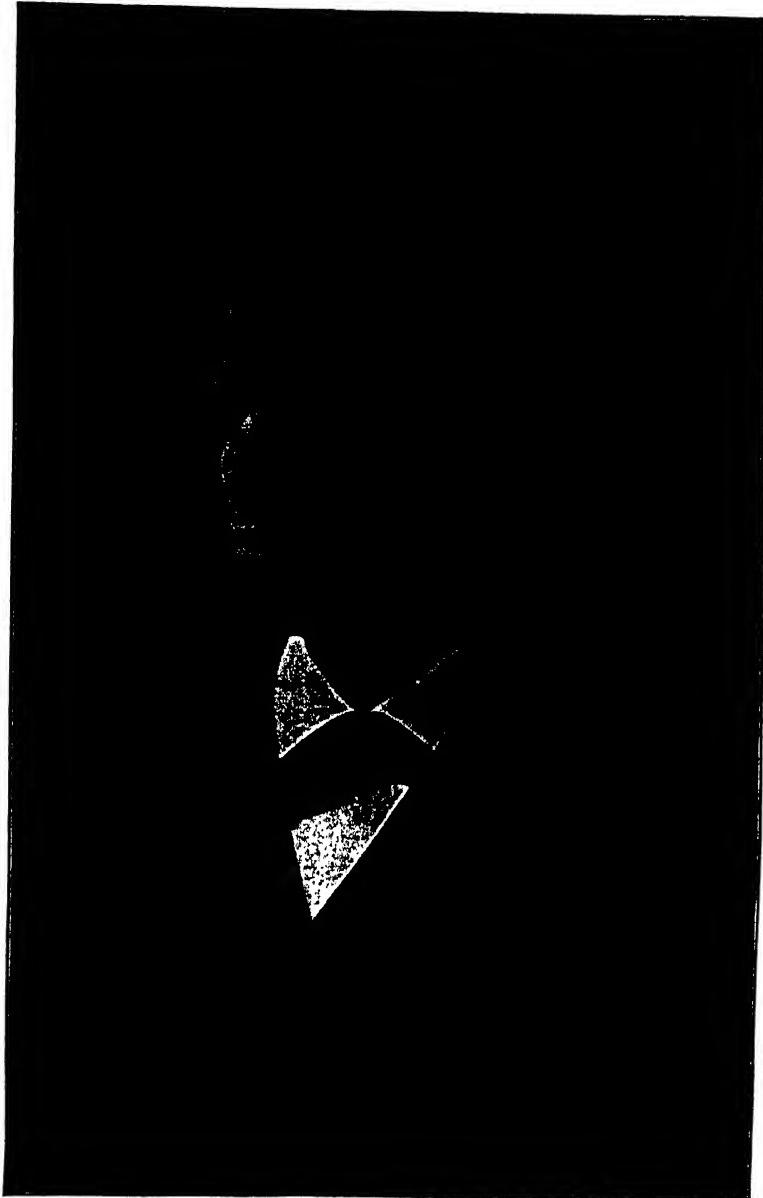
History of
the Evangelical
Association.

this denomination, was born in 1759, and converted about 1790. A few years later he began to preach. In 1800 he organized three congregations in eastern Pennsylvania. In 1803 the first General Council was held. In 1807 the first Annual Conference was organized, and in 1816 the first General Conference. The Evangelical Association is a distinctively American product, the result of American religious conditions as they existed at the time of Mr. Albright's ministerial labors. He was born and reared in America, and the same is to be noted of all the early leaders. During the first half century the activity of the Association was confined to the United States and Canada. She was called of God to meet the pressing needs of the German-speaking population of this country, especially of the thousands of Germans in Pennsylvania, by quickening spiritual life and emphasizing the importance of vital Godliness among them and others. Albright and his collaborators felt called to do for these what the Wesleyan and other missionaries were doing for the English-speaking population. He and his assistants preached repentance, and insisted upon the experience of conversion through the energy of the Holy Spirit as the only true beginning of a spiritual life. Although not converted in the Methodist Episcopal Church, he would have found a congenial home in it if that church had seen an open field for work in the German language. As it did not, his path led him into an independent course after a brief membership in that communion. He created no schism. He had no quarrel with any church. He preached no new doctrine. He simply entered an open field not occupied by others; and a separate denomination, although not planned by him, was the necessary outcome of his success; but it did not take permanent shape until after his death, in 1808."

"When, later, the necessity arose, services were held in the English language as well as the German. At the present time at least one-third of her membership worships in the English language, while most of the ministers understand both languages. This church is represented on three continents—America, Europe and Asia. The membership numbers 145,829; ministers, 1,327; church edifices, 2,119; parsonages, 722; Sunday-schools, 2,222; scholars, 167,000; annual conferences, 25.

"The denominational publishing house is located at Cleveland, Ohio, and is valued at over half a million dollars. The leading college is at Naperville, Ill., with a theological department called Union Biblical Institute. A large orphan home is supported at Flat Rock, Ohio. There is a prosperous branch publishing house at Stuttgart, Germany, and theological training schools at Reutlingen, Germany, and Tokio, Japan. *Der Christliche Botschafter* (German official organ) has a circulation of nearly twenty thousand, and the *Evangelical Messenger* (English official organ), ten thousand. Her Sunday-school and missionary work is extended, and in a most prosperous condition."

"The Doctrine of the Evangelical Association," by Bishop J. J. Esher, of Chicago, was a paper setting forth the tenets of the church,



Rev. Prof. David Swing, Chicago.
(Vice President General Committee.)

under the following heads:—Doctrine Concerning God; the Creation; Providence; the Angels; Man; the Fall of Man; Redemption and the Redeemer; the Holy Ghost; the Christian Church and the Means of Grace; the Order and Way of Salvation; the Christian Life; the Last Things.

"The Polity of the Evangelical Association," by Bishop S. C. Breyfogel, Reading, Pa. The Evangelical Association is neither hierarchical nor congregational in its polity, but aims at the golden mean between these extremes.

The Organic Structure.

"1. The Organic Structure. The authoritative rule in the church is the Word of God. Her book of discipline contains the fundamental law. Two orders are recognized in her ministry, "deacons" and "elders." In the official duty and authority of her ministry there is a gradation of offices; the "preacher in charge," the "presiding elder" and the "bishop," the latter being authorized to make the annual appointment of the preachers. There are three conferences; the quarterly, the annual, and the general, only the last of these having legislative powers. There is no lay representation in the annual and general conferences; but the quarterly conference, exercising authority over most of the matters pertaining to the home charge, consists in the main of lay members.

The Genius of the Church.

"2. The Genius of the Church. The following characteristics are to be noted in the individuality of this denomination: (a) The system of the itinerancy, securing a distribution of gifts and a diversity of service among all the churches, and cultivating a spirit of unity between the ministry and membership, as also between the different congregations. (b) The simplicity of her spirit. No encouragement is given to elaborate forms of worship, imposing ceremonies or architecture. Her very simplicity constitutes her grandeur. (c) Her economy is intensely practical, preferring the shortest way for the realization of her great purpose, and yet instinctively avoiding all irreverent and vulgar methods. (d) Thoroughness of character. Superficiality of religious experience and Christian life is repugnant to the spirit of the denomination. Her stern sense of right, and hostility toward shams of every kind, is associated with a loving spirit of condescension and mercy to the erring. Her love of pure doctrine is equaled by her love of pure life. (e) Aggressiveness of spirit. There thrills through the church the spirit of conquest for Christ. Her innate energy prompts to the occupancy of new fields at home and abroad. The wheels of her machinery are made to go. Her spirit gives birth to new institutions, new modes of organization and improved methods of work, as the progress of Christianity requires."

The Denominational Congress was held in hall VII., September 19th to the 21st. Addresses were delivered upon the following subjects—Educational: The Relation of the Evangelical Association to the Cause of Education, President H. J. Kiekhoefer, Northwestern College, Naperville, Ill.; The Need of an Educated Ministry, Prof. S. L. Umbach, Union Biblical Institute, Naperville, Ill. Missionary: Our Home Mission Work, Bishop William Horn, Cleveland, Ohio; Our Mission

Work in Europe, Rev. G. Gaehr, Cleveland, Ohio; Our Mission Work in Japan, Bishop J. J. Esher, Chicago.

At the Woman's Meeting Mrs. G. C. Knobel, presided and made the address of welcome. Letters of greeting were read from Mrs. I. Knapp, Elberfeld, Germany, and Mrs. F. W. Voegelein, Tokio, Japan. Papers were read on the following subjects: The Heroines of the Evangelical Association, Mrs. Kate Klinefelter Bowman, Des Moines, Iowa; The Deaconess Movement in Our Church, Mrs. Jacobea Gachr, Cleveland, Ohio; Mothers' Work in Our Church, Mrs. H. C. Smith, Naperville, Ill.; Missionary and Temperance Work for the Women of Our Church, Mrs. E. M. Spreng, Akron, Ohio.

At the Reform Meeting Rev. J. C. Hornberger, editor of *The Living Epistle* and Sunday-school literature, Cleveland, Ohio, made an address on the Evangelical Association and Moral Reform, which was followed by shorter addresses by Revs. C. F. Erffmeyer, Abilene, Kan., W. A. Leopold, Allentown, Pa., and C. C. Pfund, Des Moines, Iowa.

On Young People's Alliance Day, Rev. C. A. Thomas, the president of the Alliance and editor of the *Evangelical Magazine* and Sunday-school literature, Cleveland, Ohio, made the opening address, and further addresses were delivered on the following subjects: Twentieth Century Responsibilities—How to Meet Them, Rev. J. B. Kanaga, Marion, Ohio, with shorter addresses by Messrs. E. B. Esher, Chicago, and H. G. Johnson, Reading, Pa.; Our Young People and the Institutions of Our Church, Rev. G. C. Knobel, Chicago, with shorter addresses by Bishop W. Horn, Cleveland, Ohio, and Prof. H. F. Kletzing, Naperville, Ill.; Denominational Young People's Societies, Revs. W. H. Messerschmidt, Naperville, Ill., and George Husser, Chicago; The Spiritual Element in the Young People's Alliance, Rev. M. L. Wing, Berlin, Ont., with shorter addresses by Bishop S. C. Breyfogel, Reading, Pa., and Rev. J. Alber, Washington, Ill.; Practical Suggestions for Alliance Workers, Rev. J. C. Hornberger, Cleveland, Ohio, Corresponding Secretary of the Alliance; The Young Men of Our Country—Their Perils and Possibilities, Rev. S. J. Gamertsfelder, assistant editor of the *Evangelical Messenger*, Cleveland, Ohio, with shorter addresses by Revs. H. I. Bittner, Portland, Ore., and George Johnson, Buchanan, Mich. The music throughout, excepting the Woman's meeting, was in charge of Mr. J. L. Lehman, of the Salem church choir, Twelfth and Union streets, Chicago, supported by a union choir from the several churches of the denomination in and about the city of Chicago.



Rev. Dr. F. A. Noble, Chicago.
(Member General Committee.)

**THE CONGRESS OF WALES, AND THE INTERNATIONAL
EISTEDDFOD.**

Never in the history of the Welsh people of the United States was there such a gathering as was seen in Chicago the first week in September, 1893. Representatives, not only from every state and territory of the Union, but also from Great Britain, Canada and Australia were present. Rev. Rowland Williams (Hwfa Môn) of Llangallen, North Wales; Rev. Evan Rees (Dyfed), Cardiff, South Wales, represented the pulpit, and the Rhondda Glee Society, and Penrhyn Glee Society—50 male voices respectively—represented the musical culture of the principality.

The first session of the Welsh Congress was held in the Memorial Art Palace, at 11 A. M., September 3d, the Rev R. Trogwy Evans, of Chicago, presiding. The chief address of the session was made by Rev. R. Williams (Hwfa Môn). Congress of Wales.

The second session was held at 1 P. M., at the First Methodist Episcopal Church, and presided over by the Rev. Ellis Roberts, Chicago. In a large measure this session was a religious and musical re-union of Welsh people of all sections of the church brought together from all parts of the world. Addresses were made by Rev. David Harris, D. D., Rev. H. O. Rowlands, D. D., Rev. J. Wynne Jones, Prof. John P. Jones and Rev. D. J. Phillips, of Chicago; Rev. W. W. Jones and Dr. Williams, of Nebraska; Hwfa Môn, and others.

The evening session, held at the same church, was presided over by Rev. Dr. Harris. Addresses were made by the Rev. W. Fawcett, D. D., of Chicago; Rev. Miss Rosina Davies, of South Wales, and the Rev. R. Williams of North Wales. The official programme of the Parliament of Religions announced the three following papers prepared in connection with the Welsh congress: "The Early British Church," by the Rev. D. Parker Morgan, D. D., New York; "The Religious Characteristics of the Welsh People," by the Rev. H. O. Rowlands, D. D., Chicago; "The Effects of the Protestant Reformation on Wales," by the Rev. John Evans (Eglwysbach), Cardiff, South Wales. The Early British Church

The following extracts are from a paper by one of the foremost preachers of Wales, the Rev. John Evans:

"The history of the Reformation in Wales differs considerably in several important respects from that on the continent of Europe, and even in England itself. It really forms a chapter in the history of Protestantism." * * * *

"The Welsh people, and probably all the Celtic races of Britain, had received their Christianity from some other source than papal Rome. This fact has an important bearing on the subject of this paper, and presents Wales in a direct contrast to England with reference to the Protestant Reformation. Originally, the English people were benighted pagans. This was their sad condition when Augustine and his monks were sent from Rome, in 597. He found them totally ignorant of Christianity, and was commissioned by Pope Gregory to enlighten and convert them. Augustine was a Roman Catholic mis-

sionary, and when the Anglo-Saxons were converted under his ministry they simply accepted the popish, corrupt form of the Christian religion. This was the only form of it that was first taught them, and they heard nothing else concerning Christianity for six hundred years, when Wycliffe, the morning star of the Reformation, appeared.

The effect of Wycliffe's awakening was partly felt in Wales also, especially on the borders of England. John of Kentchurch became a Lollard; Sir John Oldcastle, afterward Lord Cobham, and Walter Bruté partook of the same spirit. These men and a few less illustrious comrades were excellent Christians, and preached against the pretensions of Rome, denouncing the dogma of transubstantiation, opposing indulgences and every other priestly craft that endangered the salvation of the people. But the effects of their efforts did not penetrate far into the interior of the principality at any time, and at their death the whole nation plunged itself into a state of unbroken indifference for at least a century. The thick darkness of popery covered the land like the shadow of death. This was the deplorable condition of Wales when the trumpet blast of the Reformation was heard in England, about the year 1540. In fact, there was no preparation leading up toward an outbreak in the Welsh mind. The Reformation, so called, was only an outward change thrust suddenly upon the people by the fitful will of the reigning monarch.

The Darkness of Popery.
At the same time, it is right to add that the conclusion of the whole matter is this: That Protestantism, especially in its spiritual blessings, was not established in Wales to a great extent or with great force for nearly a century after its rise in England. Wales was isolated and far from the center of influence. Great movements in London and Oxford often exhausted themselves before they reached the inhabitants of this distant country. The Reformation only touched its outskirts at first, and took a long time to travel over the whole district. And when it did, the effect was superficial and broken. It was a long time before it leavened the whole lump. Certain parts of Wales were regarded as safe hiding places for monks and priests who were not willing to disavow their adherence to Rome. Even during the reign of Elizabeth this was the case.

"So that, while the Protestant Reformation was an outside change forced upon the people by the king at first and taken up by official laymen, while it only touched the outskirts of the principality by its spiritual influence, and that only for a time, and left the country generally almost for a century in dangers and sin, yet it was a great blessing to Wales. It delivered the country at once from the tyranny of the pope; it led up gradually to the rendering of the Scriptures into the vernacular; it prepared the way for the rise of non-conformity and culminated in the outbreak of the Methodist revival. The Protestant Reformation gave Wales an open Bible and a religious liberty that we had not possessed before. The effect of the Reformation on Wales has been good from the beginning, although for a long time it was limited in its extent and shallow in its hold upon the people. It contained

the seeds of subsequent harvests, and became the reluctant herald of a coming millennium."

A notable feature of the three sessions was the excellent and often plaintive congregational music, the respective four parts being evenly represented by the different choral societies that were in the city to take part during the following week days in the most exciting choral contests that probably ever took place in this or any other country. The International Eisteddfod of the World's Fair was pronounced by the Chicago press to be the most successful and interesting festival held at the Exposition. The religious congress of the Welsh people had its continuation in the choral and bardic exercises of their ancient and unique festival. Here the religious life of the Cambrian Kelts exhibited itself in a very marked degree. The subject of the chief alliterative poem (Adwl) was "Jesus of Nazareth," and the greatest genius among living Welsh poets, Rev. Evan Rees (Dyfed), of Cardiff, South Wales, won the prize for the best poem on that subject, namely, \$500, a gold medal and the Bardic chair—the highest bardic honor of the nation. The choral selections for the chief contest, and for the largest prize ever offered—\$5,000, again brought to the front, in the presence of an audience of over eight thousand, that filled every seat and aisle of Festival Hall, the religious intensity of the Welsh people.

The Eisteddfod.

"Mor o Gân Yw Cymru i Gyd," Wales is a sea of song. As long as its musical language lasts, and as long as its love of song wakes the echoes on hill and in dale, the religious fervor of Wales will never die, and the intense religious and patriotic associations of centuries can never be blotted out.

During the sessions eloquent addresses were made by Rev. W. C. Roberts, D. D., of New York, late president of Lake Forest University; Rev. D. Parker Morgan, of New York; Hon. David Richards, of Knoxville, Tenn.; Hon. R. T. Morgan, of Oshkosh, Wis.; Hon. Samuel Job, Pullman, Ill.; Rev. Jenkin Lloyd Jones and Rev. H. O. Rowlands, D. D., of Chicago; Judge H. M. Edwards, of Scranton, Pa.; Rev. T. Cynonfardd Edwards, D. D., of Kingston, Pa.; Rev. Fred Evans, D. D., of Milwaukee; Mrs. Potter Palmer, of Chicago, and others.

CONGRESS OF THE DISCIPLES OF CHRIST.

This Congress occupied two days, the 13th and 14th of September. The first session was held in the Hall of Washington, Rev. Dr. T. P. Haley, of Kansas City, Mo., presiding. In his presentation speech Mr. Bonney paid a very high compliment to the Disciples for their work along the lines of Christian unity the past fifty years. The latest statistics in the hand of the national secretary of the Disciples' Home Missionary society give this people a membership of nearly one million, with six thousand ministers and nine thousand congregations. According to the United States census reports of 1890,

The Disci-
ples of Christ.

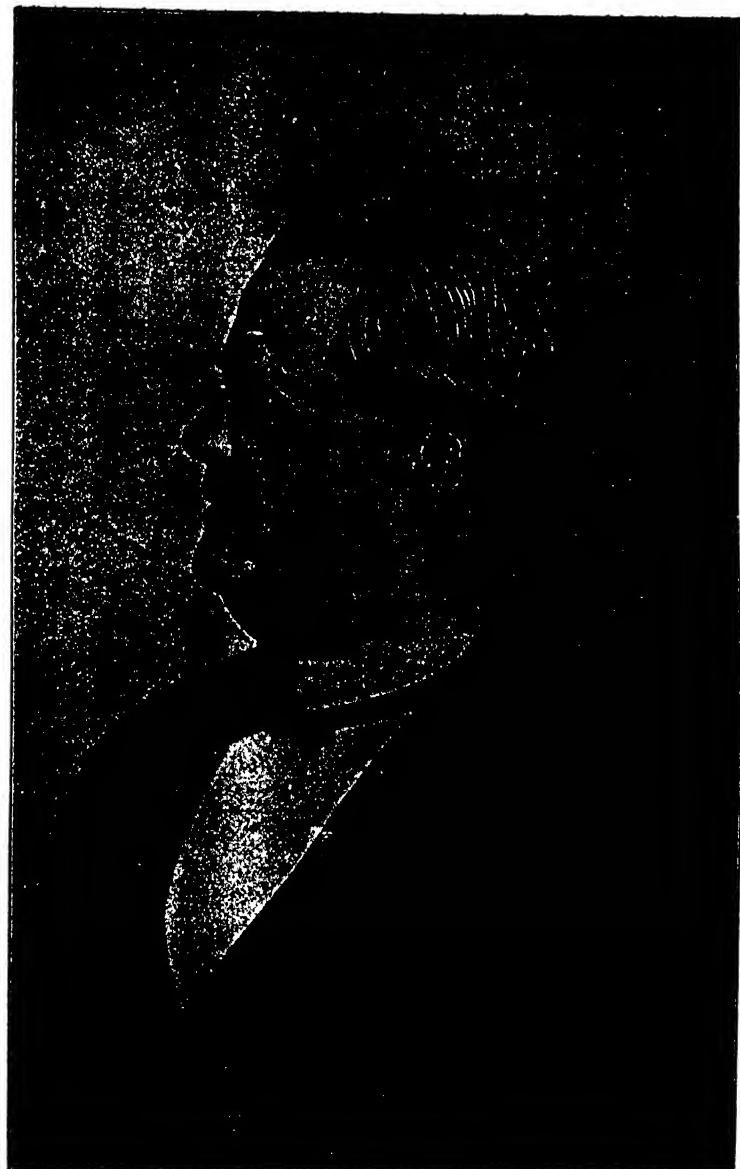
they are growing more rapidly than any other religious body; in ten years they increased eighty-three per cent, as against fifty-seven on the part of their closest rival. It is, therefore, refreshing to know that such a body of people is in hearty sympathy with all the great advance movements of the age, and that for this congress they selected some of their very strongest representatives, whose addresses have been pronounced by their own people as among the ablest ever heard in the councils of the church. There were eight of them, enough to fill a volume; but in the space allowed only brief synopses, with occasional excerpts from each, can be given.

Following happy introductory remarks by Dr. Haley, came the first address, "The Church of Christ in the First Century," by Regent H. W. Everest, of the Illinois Normal University, Carbondale. He said: "The highest use of the great Columbian Exposition is to be found not in its industrial, national and international results, but in its demonstration of man's value, of his value as he stands in nature's vast Machinery Hall and lays his hand on all physical forces; of his value as the arbiter of his own social and moral destiny; of his value in the sight of God."

Dr. Everest spoke of the first century of the church as its heroic age; and being under the immediate supervision of the Holy Spirit it became the example most worthy of imitation in all ages to come, both as regards doctrine and life. "The inspired record of this century," said he, "is the only source of authority in religious matters. Everything must be measured and approved or disapproved by the divine standard of the New Testament. If creed and dogma, if sacrament and ritual do not agree with these Scriptures, it is because there is no light in them. Episcopacy and papacy alike are unsupported pretensions. The chain of succession lies in broken fragments which cannot be welded, nor is it linked to the throne of Christ. No man or class of men has been authorized and inspired to interpret the New Testament for the rest of the world. That is no revelation which requires another revelation. Thought is eternally free, and neither men nor devils can put it in chains. In the first century all Christians were kings and priests unto God. We do not read of the 'Right Reverend John Mark' or of 'Cardinal Timothy,' nor of 'Arch-Bishop Titus.' There was no ecclesiasticism then, no speculative theology."

Christian Union. "Christian Union," by the Rev. F. D. Power, pastor of the Garfield Memorial Church Washington, D. C., and pastor of President Garfield, came next: "Christian Union," said he, "is the one high, clear note of this latter half of the nineteenth century. The need of it is pressing, the desire for it deep, the prayer for it fervent, the plea for it powerful beyond anything that marks our present day Christianity. Nobody now thanks God for sects. The flowing tide is with union; the ebb with divisions." The speaker referred to the original unity of the church, and deplored existing divisions. He spoke of selfishness, competition, envy, hate, error, confusion, slander, distrust, weakness, waste, disintegration, and death as a hellish brood of sectarianism,





Rev. W. F. Black, Chicago.

and asked: "Why may not the church be one today as in the apostolic age? And what can be done to remove the sin and manifold evils of division, and to promote a closer and more effective coöperation in evangelizing the world?" In reply he said: "Two things are indispensably necessary—a loyal recognition to the fullest Scriptural extent on the part of all believers of the authority of Jesus Christ, and of the Spirit of Jesus Christ."

"The Church of the Future" was the third address delivered by the Rev. Dr. W. T. Moore, of London, England. Mr. Moore is widely known as the editor of the *Christian Commonwealth*, one of the most influential religious papers in Great Britain. The address was more than twelve thousand words in length, but being very interesting in both its matter and manner of presentation, was received with intense interest. "The future is hope's paradise," began the doctor, "the past is full of disappointment, and in nothing is this disappointment more distinctly realized than in the achievements of the post-Apostolic church. It is impossible for any student of church history to be satisfied with what the historic church has accomplished. In view of what the past has been, it is not surprising that many are turning their faces to the future and anxiously looking for the realization of the church which has so far existed in the world only as an ideal." Proceeding, the speaker drew a sharp distinction between the church of history and the church of the New Testament. He said it is true that one extreme begets another, but it is not true that one extreme justifies another. The church of the future will believe something definite and recognize the importance of right thinking. That something definite will not be merely a system of theology, however perfectly wrought out; it will be belief in Christ. In the future Christians shall not only walk together, but they shall meet together, worship together and work together. In the past there has been entirely too much isolation, too little conference, and by far too little coöperation. Denominationalism is bad enough, but sectarianism is even worse. The former may exist without the latter, but neither can exist without injury to the cause of Christ. When the church has reached its highest development (and this will be its congressive period), then such a religious congress as the one in which we are taking part will be regarded as a normal sign of our religious development. This will bring a new era of brotherhood, a new era of consecrated service, and a new era of peace."

Bible Anthropology.

Wednesday evening the second session of the congress was held in Hall XXVI., Prof. W. F. Black, of Chicago, presiding. The paper was "Biblical Anthropology—the Key to some Religious Problems," by the Rev. J. H. Garrison. Basing his remarks on Genesis i, 26, 27, the speaker said, "Perhaps the symbol or character that would most fitly represent this age is the interrogation point. It is an age of profound questioning of everything in the heavens above and in the earth beneath. The three great questions of this age, and of the ages, are: 1. What is man? What kind of a being is he? 2d. Who



Rev. H. W. Everest, Carbondale, Ill.

is Christ and the God whom He reveals? 3. What salvation or destiny has He prepared for man? The man that is not interested in questions gives proof of partial, or total, obscuration of that which is distinctive of our human nature—its rational and moral faculties. It is proof of the superiority of the Bible to all other books in the world that it is the only book that furnishes satisfactory answers to these great questions." With these thoughts as a key, Mr. Garrison proceeded to discuss the possibility of the incarnation, the motive of the incarnation, the necessity of the incarnation and soteriology, or the nature and scope of the salvation promised to man in the Gospel, concluding with a vision of man in his redeemed state and completed development.

"Christianity the Only Solution of the Problems of the Age" was the subject of the first address on Thursday morning by Prof. B. J. Radford, of Eureka, Ill., editor of the *Christian Standard*, of Cincinnati, Ohio. The speaker proceeded to make good his claim by showing that Christianity was as necessary for man's higher intellectual as for his moral and spiritual development. "It is a singular fact," said he, "that outside of the influence of Christianity, as shown by the late M. de Candolle in a survey of the science and scientists of the last two centuries, there is none of that high intellectual progress of which we boast, and that within the sphere of this influence progress and high achievement are observed most where that influence is greatest. During the last two centuries the majority of leaders in scientific thought have been clergymen or the sons of clergymen. The development of the species runs parallel with the individual. In intellectual development there are four distinct stages: 1. That in which the mind busies itself with the world of space. 2. That in which the phenomena are grouped and studied by likenesses and contrasts. 3. That in which the mind takes hold of the more hidden associational threads of cause and effect. 4. That in which the mind is not satisfied with the half explanation of things which the scientific setting forth of causes affords; when the doctrine of beginnings must be supplemented and complemented by the doctrine of ends; when the genetic lines which have been traced backward until they have converged in the great Efficient Cause must be traced forward until they converge in the great Final Cause." The speaker outlined these stages as far as they have appeared in the intellectual evolution of the race, and in conclusion urged that Christianity be allowed to have its perfect growth, for "in Christian philosophy, going on to perfection is growing on to perfection."

The Church
and the Masses.

"The Church and the Masses," was the theme of the sixth address by Hon. W. D. Owen, of Indiana. He said that "one of the charges against Socrates was that he corrupted the Athenian youth by teaching them a disrespect for the gods. But he did not teach them a disrespect for virtue, or truth, or religion, and he was the greatest blessing Athens ever had, till Paul got to Mars Hill to tell the best of them that they were too superstitious. Athens was not suffering from infi-

dentity, but from too much religion. Superstition is religion gone mad. They had not learned that the history of the race has been an inclined plane. Men have been going up all the time. The temple is at the top, and the top is God's White City!" Mr. Owen expressed his ardent faith in the church as the friend of humanity, declaring that it is the greatness of the church that it makes the largest offer ever made to man, an offer that goes farther, addresses more faculties, satisfies more aspirations, and promises more assistance than any other. If there is such a thing as the philosophy of history, its grandest fact is the influence of the Bible on the character of man. In the coming century it will be necessary for the church to disclose the human side of Christianity as never before."

"The Creed that Needs no Revision," by President E. V. Zollars, of Hiram College, Ohio, was the seventh address. "We hold," said he, "that there is an all-embracing dominant creed that needs no revision, under the influence of which the best human conditions are realized, the highest character developed, and the happiest destiny secured." The several characteristics of this creed the scholarly president enumerated as follows: First. It possesses universality. A class creed would never do. Second. It is simple, coming down to the level of the humblest mind. Third. It is profound, satisfying the most grasping and comprehensive mind. Fourth. It has vitality—is a living, growing reality, meeting man at every point of his upward progress with satisfying power. Fifth. It is life-giving and practical. Sixth. It serves as a sufficient bond of fellowship between all Christian hearts. Seventh. It furnishes a model for imitation. Eighth. It is an incarnation of God. Ninth. It is of such a nature that every man can readily translate it into his own language without loss. Tenth. It is a full and complete revelation of the glory of God. Eleventh. It is perfect, and incapable of improvement as an objective reality. What, and where is this creed? Necessarily the demands cut us off from all human sources. They are so broad that only Jesus the Christ can satisfy them, and He is indeed the creed that needs no revision. The general acceptance of this creed would produce a feeling of restfulness and confidence, deprive infidelity of its most powerful weapon, make the modern pulpit apostolic, marry in divorceless union faith and action, destroy the apparent necessity for all other creeds, obliterate all artificial and arbitrary distinctions that dishonor and degrade our common humanity, and unite the children of God in the strong bond of universal Christian fellowship."

"The Promise of Christian Union in the Signs of the Times," by the Rev. B. B. Taylor, D. D., of the Church of Disciples, New York city, was the eighth and closing address delivered. In speaking of Christian union he said he desired "to place the emphasis on the word Christian, for it is not denominational union that is needed so much today as "Christian union—union in Christ, union on Christ, union around Christ, union under Christ! In secular affairs the tendency is toward union, and the tone of present day sermons indicates approach-

The Creed
that Needs no
Revision.

ing union in Christ. Disciples say the way to the reunion of Christendom is by a return in faith and in practice, in letter and in spirit, in doctrine and in ordinance, to the religion of Jesus as He gave it to men—the religion of Christ as it is described in the New Testament. Among the prominent signs of union enumerated by the doctor were the Parliament of Religions, the International Sunday-school conventions and lesson series, the Young Peoples' Society of Christian Endeavor, the Brotherhood of Christian Unity, and last, but not least, Disciples of Christ, are coming to understand themselves better.

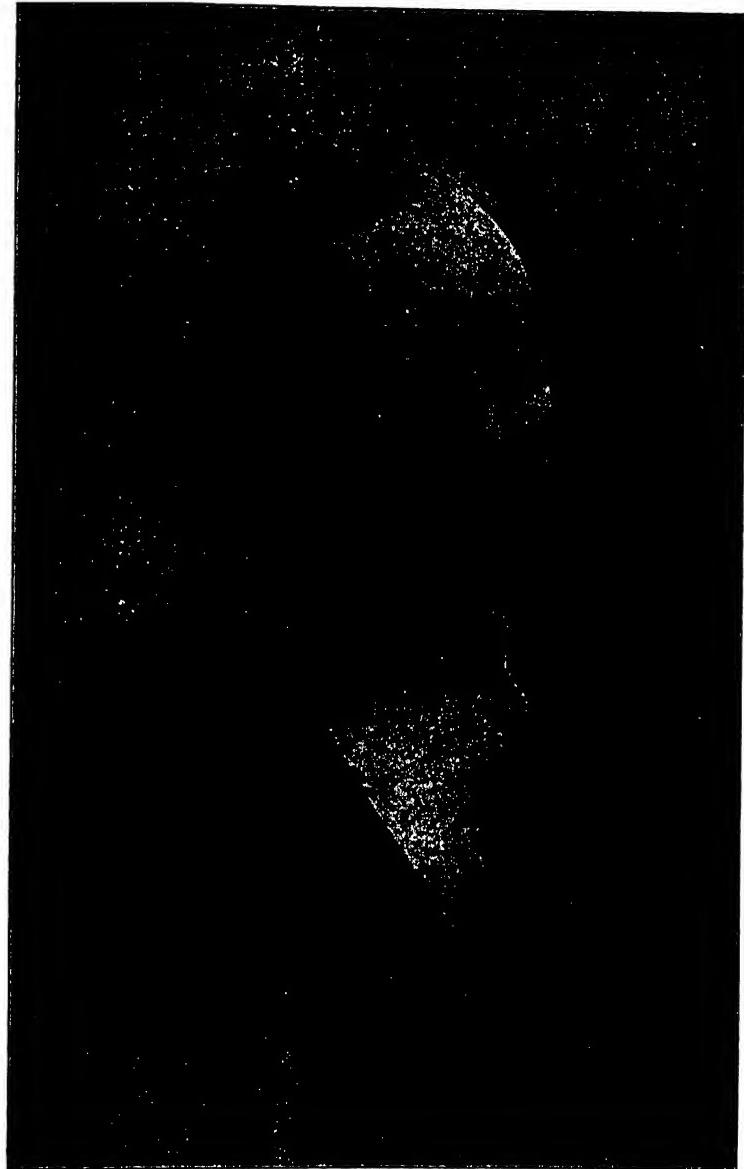
Thus closed the Congress of this people, a people that rejoices in every good word and work, and longs with one impulse for the coming of that better day so forcibly promised in this great series of meetings—the like of which the world has never seen before—the Parliament and Congresses of Religions—the day for which the Great Master prayed so fervently, in which His followers might be one, and in which the world might believe that He was sent of God.

This body began its existence under the lead of the Rev. Thomas Campbell, who, in 1809, began his labors in Pennsylvania.

THE CONGRESS OF MISSIONS.

Congress of
Missions.

This remarkable gathering had three daily sessions for eight days, beginning on September 28th, in the Hall of Columbus. Missionaries and the friends of missions from all parts of the world were in attendance. The Rev. Walter Manning Barrows, D. D., presided. After an address of welcome by President Bonney, Dr. Barrows responded. In the course of his address he said: "It is true that Charles Dickens once said contemptuously: 'Of what use are missionaries? They leave the countries which they visit far worse than they found them.' Such remarks, however, are seldom heard in our day. Dickens made one exception, however, to his general statement, and that single exception was that great and glorious missionary whom we all reverence and admire, David Livingstone, who penetrated the jungles of darkest Africa. Livingstone was a great and noble man, of wonderful attainments and perseverance; a man whom no dangers could intimidate, no hardships defeat, in his march to spread the belief of Christianity among the heathen and pagan tribes of the dark continent. But David Livingstone was only the noble representative of a noble band of martyrs. And the monument erected in his memory is a monument also to all of the unknown heroes who have died in the cause of Christ and humanity. This Congress of Religions would never be complete if provision had not been made for a Congress of Missionaries. We gather here to discuss the best ways to spread the Gospel. Each of us can gain many points from our brother's experience. But the world will never be Christianized by a church divided into a hundred sects and creeds, torn into fragments by internal dissensions, ex-



Prof. H. M. Scott, President Chicago Hebrew Mission.

hausted with bitter fights between one another. The church must be a common unit to do its God-appointed work. It must stand together in one brotherhood, in one cause for the good of one humanity."

Papers were read on "Denominational Comity and Coöperation," by the Rev. George W. Knox, D. D., Tokio, Japan; "Coöperation Applied; Practical Methods," by the Rev. Edwin M. Bliss, New York; "The True Aim and Methods of Missionary Work," by the Rev. George Washburne, D. D., of Constantinople; "Native Agencies the Chief Hope of National Evangelization," by the Rev. J. T. Gracey, D. D.; "Educational Agencies in Missions," by the Rev. William Miller, of Madras, India; "Missionary Societies; Their Place and Function in the Church," by the Rev. Alvirus N. Hitchcock, Ph. D., Chicago; "Environment of the Native Convert; Caste, Polygamy and Other Hereditary Customs," by the Rev. C. P. Hard, of India; "A Geographical Survey," by the Rev. George Smith, LL. D., Edinburgh; "Obstacles to Foreign Missionary Success," by the Rev. H. C. Hayden, D. D., LL. D., Cleveland, Ohio; "Reflex Influence of Foreign Missions," by the Rev. F. F. Ellinwood, D. D., of New York; "Citizen Rights of Missionaries," by the Rev. W. Elliott Griffis, D. D., Ithaca, N. Y.; "The Responsibilities of Christian Governments as to Human Rights," by Gen. B. R. Cowan, Cincinnati, Ohio; "Christian Government and the Opium Traffic," the Rev. S. T. Baldwin, D. D., of New York; "Science and Missions," by Prof. G. F. Wright; "The Century of Modern Missions; a Prophecy of Final Triumphs," by Joseph Cook, of Boston.

Reports from the field were very numerous and encouraging: Africa, Bishop William Taylor, Prince Momolu Massaquoi, Miss Mary G. Burdette; Aborigines in America, Bishop Whipple, of Minnesota; the Rev. E. R. Young, of Canada; Miss Mary C. Collins, Mrs. Amelia S. Quinton; China, the Revs. Geo. T. Candlin, Gilbert Reid; France, the Rev. Charles Faithful, Miss de Broen; India, the Rev. Geo. F. Pentecost, D. D.; Japan, President Kozaki; Mexico, the Rev. J. M. Green; Ottoman Empire, the Revs. H. H. Jessup, D. D., Geo. E. Port, D. D., James S. Dennis, D. D.; Siam, the Rev. Dr. McGilvary; South America, the Rev. Thomas B. Wood, LL. D.; Spain, the Rev. Fritz Fliedner.

Valuable reports were given from Bible Societies, and Home Missions, and other coöperative agencies. The final addresses were by Rev. Arthur T. Pierson, D. D., of Detroit, on "Thy Kingdom Come," and Mr. Dwight L. Moody, on "The Power of the Spirit." In the course of a stirring address by the Rev. Dr. Frank Bristol, of Chicago, he said:

"It is useless to talk of saving the heathen abroad, if we do not save those at home. If we cannot save Chicago, we cannot Calcutta; Save Chicago. unless you can save San Francisco, you cannot save Bombay. We plant our altars among the silks and satins, and not amidst the rags of Chicago. We plant them among homes whose tables groan with every luxury, and we do not plant them in the midst of homes that are empty, where little children are pinched with want and hunger. Go over

to Halsted street, or visit 'Little Hell' on the North side. Look at the street Arabs—the shoeblacks and newsboys on our streets—the city waifs, who sleep under dry-goods boxes. These boys are growing up to be voters and, in a few years, they will be settling political questions, not only for Chicago, but for the United States. God help us and open our eyes to see the field we have right here in our midst in Chicago. Here we have forty thousand Bohemians, more than are in the city of Prague; we have seventeen thousand Italians, and very little is being done for their evangelization. And what shall I say about the Indians? If we have taken from them this country and driven them out by our superior intelligence, we owe them at least the Gospel of Jesus Christ."

An International Missionary conference was chosen to arrange for united missionary effort, consisting of: Chairman, Dr. Walter Manning Barrows, D. D., of Chicago, Presbyterian; Dr. James B. Angell, of Michigan, Congregational; Archdeacon Mackay Smith, D. D., of Washington, Protestant Episcopal; Bishop Charles E. Cheney, of Chicago, Reformed Episcopal; Dr. Luther F. Townsend, of Boston, Methodist Episcopal; Dr. A. J. Gordon, of Boston, Baptist; Dr. John Brown, of Bedford, England, Congregational; Dr. Oswald, of Chicago, Evangelical Lutheran; the Rev. J. Lummenbell, D. D., of Lewisburg, Pa., Christian; the Rev. David J. Burrill, D. D., of New York, Reformed Church of America.

Dr. Hayden's paper on "Obstacles" named those indigenous to the countries where the Gospel is preached; those indigenous to human nature; unfamiliar languages; hostile foreign governments; but the most damaging are those within the evangelizing force, indifference and even hostility toward missions; sectarian differences among missionaries; and greatest of all, "defective faith, defective loyalty, defective apprehension of and sympathy with the divine plans and purposes."

He said: "I am, myself, much more deeply impressed with the significance of the obstacles which are to be met within the evangelizing force—the church, herself, inclusive of her missionaries. The morals of the army, its chivalric loyalty to the captain of salvation, its enthusiasm, its grasp of the situation, its sympathy with the heart and purpose of God as toward all men—these things are of utmost consequence. Failing along these lines, the church hopelessly obstructs her own way.

"It is certainly quite possible that we have done scant justice to the messages of other faiths, and so have failed to utilize them as stepping-stones to the larger, freer, complete faith of our Christianity. They are probably not wholly of the devil, and instruments of impostors, as once we were too ready to believe, but they tell us how, in all ages, men have been feeling after God, if haply they might find Him; —they broaden our conception of the meaning of the Master's word—this is the light that lighteth every man that cometh into the world; and emphasize the witness of the Spirit that in every age and nation there have been true "seekers after God." If this be true, its generous recog-

nition will certainly work as well in modern as it did in apostolic times. It is also quite possible that westerners, taking the Gospel to orientals, have been too strenuous in insisting upon a western cast of thought and church life for eastern peoples. If so, this is surely a hindrance.

"Is there any reason to suppose that an occidental people, even after so long a time, has found out the only mode of expression which the true life of the church may adopt? Is it not fairly presumable that orientals may come at the faith of Christ and the sacred books, themselves of oriental origin, in a somewhat different, and possibly, even a better apprehension than an occidental mind? At any rate, may not the informing spirit and word be wisely left to a larger liberty than has ever yet been thought expedient in determining, not only the inner life, but the outward expression of that life? And is it not more than possible, is it not highly probable, that thus a freer course would be given to the Gospel among many intelligent peoples, say, of Asia? May not a tenacity for our own forms of worship, church polity and creed statements be a serious obstacle put by the missionary himself, or by the church that sends him, in the way of the progress of the Gospel?

"But chiefly and with emphasis, it is a lesson ever thrust before our eyes, never fully learned, that, defective faith, defective loyalty, defective apprehension of and sympathy with the divine plans and purposes, are the only really great hindrances in the way of the world's conquest—the greatest embarrassments to the leaders of the Lord's hosts. It was so in Moses' time. The great kings of Judah; the great prophets of Israel and Judah; the Christ, Himself, found it so.

*The Breadth
of the Gospel.*

"The glory of the Gospel is its breadth of purpose. The appeal to a world-wide humanity commands our admiration. A kingdom all-embracing, in which all kindreds, tongues and peoples have a place, is an inspiring vision. The mission of Christianity to the race is as grand as it can be. How it fires the heart and touches the face of Isaiah, to sketch those glowing pictures whose colors fade not though the centuries pass over them; nor are they thrown into shadow by the brightness of the Gospel day."

Gen. Cowen, after an able and elaborate argument said: "My conclusion then is that the laws of a properly constituted government will be simply responsive to the law of humanity; that their warp and woof will conform to the basal laws of our mental and moral constitution. Our only reliable protection from oppression is in our right to look beyond the letter of the written law, to that diviner work the law of our being. In proportion as we neglect to invoke that protection when need is, we are traitors to our kind in our blind submission to the powers that be, for

'Man is more than constitutions; better rot beneath the sod
Than be true to church and state, while we are doubly false to God'

"The responsibility of government as to human rights, then, is declaratory and protective. It simply lets a man alone to work out his own happiness in the protected development of his own capacity and the guaranteed exercise of his own faculties, which I take it is all that the most pronounced advocate of human rights can reasonably demand.

"That our systems of government are yet incomplete should not discourage effort. The retrospect is especially inspiring. Those sublime heights whereby our great historical epochs are indicated—Sinai, Thermopylae and Marathon, Bethlehem, Runnymede, Wittenberg, Geneva, Oxford, Yorktown and Appomattox—stand as perpetual memorials of the superiority of justice and moral power and holy enthusiasm, over mere political intrigue and human ambition, as battle winners.

"The recognition of the power of this moral sentiment, however, fixes and emphasizes the personal responsibility of the citizen for the denial, or limitation of human rights. It is the citizen alone who can be punished for neglect of duty. The state cannot be reached. Under the homely dialect of Hosea Bigelow, Professor Lowell hid this profound truth:

'Gov'ment ain't to answer for it,
God'll send the bill to you.'

Individual effort and the influence of social and religious organizations operating independently of civil duties, have lifted the world into the light far more than have organized governments and written laws. The higher law is the only law that binds the heart and conscience, and by its reaction upon the national life governments live.

'How small, of all that human hearts endure,
That part which laws or kings can cause or cure.'"

Dr. Roberts, on the "Problems of our Scattered Population and their Probable Solution," said: "The first great problem that confronts the church and state at the present time is that of immigration. The number of persons that land annually on our shores is beginning to create uneasiness in the minds of our best men. It rose, in 1886, to the enormous figure of eight hundred thousand souls, and fell only a very little below that during the year ending with June of this year. The annual accessions to our population from this source alone would make a city nearly as large as Brooklyn, or a state with a larger population than that of Nevada, Wyoming, Idaho, Montana, Delaware, North and South Dakota, Vermont, Rhode Island, Washington, New Hampshire, Florida, Colorado or Maine. If all the immigrants who have landed on our shores during the last ten years were put in the state of Pennsylvania, they would make within 11,401 as large a population as that of that commonwealth, which, according to the last census, is 5,258,014.

Scattered
Population
Problems.

"This tide of immigration has not only been increasing in volume but growing worse in quality. If it were made up, as in former years,

of people from the British Isles, Holland, Germany, France and northern Europe, the increase in number would probably excite no special alarm. For multitudes of them spoke our language, professed the Christian religion, admired our civil and social institutions, revered our Bible and respected our Sabbath. They came to us in order to be of us. But those who flock hither in these days are entirely different in character and purpose. They are largely Jews from Russia, Italians from the Sicilies, Bohemians, many of whom are of the baser sort, Poles long taught to dislike every kind of regularly constituted government, Hungarians looked upon as revolutionists, Armenians, Greeks and Bulgarians who have had the best elements of their nature stamped out by the iron heel of Turkey, British trade-unionists, French socialists, Austrian nihilists, German anarchists and idol worshipers from China, India and the islands of the sea.

"Even this is not the worst feature of the immigration problem. 'There are,' says a United States commissioner, 'from eighty to one hundred discharged prisoners' aid societies in Great Britain and Ireland, to the care and custody of one of which every discharged prisoner is committed. When discharged, the government pays to the society from £2 to £6, the money which the prisoner is supposed to have earned during his confinement, and these sums are increased by the society with which the prisoner on leave, if a felon, is generously assisted to the United States, if he can be persuaded to go; and he is generally only too glad to go and leave behind him his troublesome record.' An officer who had the best facilities for knowing, made an estimate for me,' adds the same United States commissioner, 'of the number of all the felonious criminals imprisoned in Scotland who were assisted to emigrate to the United States, and his estimate was that one-half of them went to the United States by the assistance of the discharged prisoners' aid societies.' This is not confined to the United Kingdom, but evidences of the same practice have been discovered in Germany and other lands. The United States consul at Bremen writes: 'Criminals and paupers have, to my knowledge, been shipped to the United States by the benevolent societies whose leader in one case has been a government officer.' Europe is making our country a dumping ground for her refuse.

Enemies of the Republic. "The political and religious views of multitudes of these immigrants remain the same after they come to us. A few quotations from papers well known and extensively read by the different nationalities named will suffice to show that we are at this moment standing on a threatening volcano. A blasphemous sheet entitled the *Freiheit* declares that 'authority and state are all carved out of the same piece of wood,' and relegates both to the tender mercies of the devil. The same paper says: 'The revolutionist is the irreconcilable enemy of the world, and, if he continues to live in it, it is only that he may thereby more certainly destroy it. He knows only one science, namely, destruction. For this purpose he studies day and night. For him, everything is moral which favors the triumph of the revolution; everything

is immoral and criminal which hinders it. Day and night may he cherish only one thought, only one purpose, namely, inexorable destruction. Whilst he pursues this purpose without rest, and in cold blood, he must be ready to die, and equally ready to kill everyone with his own hands who hinders him in the attainment of this purpose.' Another paper called *Truth*, published on our Pacific coast, says: 'When the laboring men understand that the heaven which they are promised hereafter is but a mirage, they will knock at the door of the wealthy robber with a musket in hand, and will demand, now, their share of the goods of this life.' Another cries, 'War to the palace, peace to the cottage, and death to luxurious idleness. We have no moment to waste. Arm! I say, to the teeth! for the revolution is upon us.' The papers in which these sentiments appear are read in thousands of our German, Bohemian, Polish and Scandinavian homes. Is it strange, then, that we should begin to see, already, some of the fruits of such teachings in revolutionary speeches, lawless outbreaks and anarchical rebellions in Chicago and elsewhere? Many of the men who seek to destroy society and overturn our most cherished institutions, 'come to us,' says Dr. Hulbert, 'having neither money enough to pay their passage, nor learning enough to write their names, nor virtue enough to prize their liberties, nor manhood enough to use their opportunities. These are the people who desecrate our Sabbaths, who corrupt our elections, who misrule our cities, who foment our strikes, who appeal to bludgeons, the torch, dynamite, social and political revolution.'

"The solution of this problem must be the joint work of the church and the state. The latter should restrict immigration to those only who promise to become law-abiding, industrious and desirable citizens; compel their children to attend the public schools where they may learn what the privileges and duties of American citizens are; deny the elective franchise to all who have not a sufficient knowledge of our language and political issues to cast an intelligent vote; and to suppress with a strong arm all disloyal demonstrations as not only absurd, but supremely wicked in a country governed by its own people."

Dr. Roberts treated the evangelization of the Indians, Mormonism, and the alarming growth of our cities. On the last topic, he said:

"For many years there has been a rush of people, both native and foreign, to our great centers of population. This is a serious menace of our best interests. The cities seem to possess a peculiar attraction to our foreign fellow-citizens. 'Our fifty principal cities contain,' according to Dr. Strong, '39.3 per cent. of our entire German population, and 45.8 per cent. of the Irish. Our ten largest cities contain only nine per cent. of the entire population, but 23 per cent. of the foreign. Whilst a little less than one-third of the people of the United States are foreign by birth or parentage, 62 per cent. of the citizens of Cincinnati are foreign, 69 per cent. of Cleveland, 70 per cent. of Boston, 88 per cent. of New York, and 91 per cent. of Chicago.'

Centers of
Population.

"The effect of this is the introduction into our centers of mental activity and civilization of a large infusion of customs which are exotics on this soil, and destructive of our morals and simple habits; the opening on the corner of nearly every street and alley of the brilliantly lighted liquor saloon, whose pauperizing power and demoralizing influence on the old and the young alike cannot be computed; the planting in every ward of low theatres and gambling dens in which characters are ruined and fortunes lost; the fitting up of garrets and cellars where murderers and assassins may meet and forge their weapons of burglary and death; the opening of halls in which treason is hatched and incubated until it brings forth anarchy and treason; the erection of club houses where the unprincipled politician makes up his slate for nominating conventions, his plans for the distribution of offices and his bargains for votes; the building of palaces in which is crowded everything that dazzles the eye and tempts the appetite; and the springing up of numberless dens of poverty and wretchedness.

If this is allowed to continue, we need no prophet to foretell some of its blighting effects upon the fairest and the most highly favored portions of our country. The withdrawal from the active business of the farming community and of the country villages will make society less attractive and property less valuable. Mortgages will multiply, sheriffs' sales will increase and everything that has a market value will tumble. Business will go to the large places, to the detriment, if not to the destruction, of the small towns and villages. This decrease in the population of the country will tend in the near future to isolate those that remain, so that they will deteriorate physically, morally and religiously. We have an example of this in the mountain whites of North Carolina, Kentucky and Tennessee. From the large number among them of such names as McDowell, McClean, McCurdy and McManus it is believed that they were originally of Scotch and Scotch-Irish origin. But, being widely scattered and living for many years beyond the great currents of travel, they have sunk almost into barbarism. Their present condition is acknowledged not to be due to their antecedents, but to their isolation. "Like conditions," says Dr. Strong, "have produced like results in many other parts of the world, and would prove as operative in Massachusetts and New York as in eastern Tennessee and northern Alabama. Indeed," he adds, "I know of a town in one of the older New England states where such conditions have obtained for several generations and produced precisely the same results—the same large families of twelve or fifteen members, the same illiteracy, the same ignorance of the Christian religion, the same vices, the same marriage and divorce without reference to the laws of God or man, which characterize the mountain whites of the south." Shall this be allowed to become the general condition of our rural districts?

*Deterioration
of Scattered
Populations.*

I am unable to name the persons or the bodies that are to solve this problem. For no practical solution of it occurs to me at the present time. I can only call the attention of my hearers to its importance, that efforts may soon be made to find the true solution.

THE INTERNATIONAL CONGRESS ON SUNDAY REST.

Among the latest of the World's Fair Congresses was the Congress on Sunday rest, held the last three days of September. International it was, not only because representatives from foreign countries appeared upon its list of officers and among its speakers, but also because it is one of a series of congresses upon this subject which have been held mostly in Europe, and which have been international in character.

The Congress was arranged for by a committee, of which the Rev. W. W. Atterbury, D. D., secretary for many years of the New York Sabbath Committee, was the chairman.

At the opening session the Hon. C. C. Bonney, president of the World's Congress Auxiliary, made a brief address of welcome, in which he declared that the Sunday Rest movement made for the abolition of a vast oppressive system of human slavery. The weekly rest is the vital condition of true civil and religious liberty everywhere, and is necessary to the fair distribution of the opportunities and fruits of labor among the wage-earners. Mr. Bonney then introduced as officers of the congress: Maj.-Gen. O. O. Howard, U. S. A., president; the Hon. James R. Doolittle, ex-United States senator; Henry Wade Rogers, LL. D., president of the Northwestern university; the Rt. Rev. Archbishop Ireland, of St. Paul; Mrs. Charles Henrotin, of the Woman's Branch of the Congress Auxiliary, and the Hon. John Charlton, M. P., Canada, as vice-presidents of the congress, and the Rev. John P. Hale as its secretary.

Sunday Rest.

General Howard, in taking the chair, expressed his early and constant convictions of the value of a Sabbath day for each man and for all men, and his sympathy with the movement to give the blessings of a Sunday rest to all God's children.

After a prayer by the venerable Robert W. Patterson, D.D., of Chicago, Dr. Atterbury, on behalf of the committee of arrangements, briefly reviewed the history of the movement in Europe and this country. Communications were presented from Count Bernstorff, delegate from Germany, who had unexpectedly been called home by the death of his mother; from the Glasgow Workingmen's Lord's Day Rest Association; from the International Federation of Geneva, and from various associations for Sunday rest in England, the Netherlands and America. M. Léon Say sent a personal letter, and introduced M. de Velmorin, of Paris, as a delegate to the congress. He and Chevalier Matteo Prochet, of Italy, made brief addresses, giving some account of the movement for Sunday rest in their respective countries. Communications were also read from Samuel Gompers, of the American Federation of Labor; E. P. Sargent, of the Locomotive Firemen's Brotherhood, and the officers of other labor organizations, expressing coöperation and sympathy.

The argument for the universal observance of a weekly rest day was approached upon the side of man's physical necessities. It is essential to the maintenance of bodily and mental vigor. Dr. T. B. Lyon, medical superintendent of the Bloomingdale asylum, New York,

Physical
Need of a Rest
Day.

pointed out in a suggestive paper that medicine is now largely directing its efforts to promote healthy conditions by giving men power to resist the attacks of the micro-organisms which have been generally recognized as among the chief causes of disease. Since immunity from germ disease is largely in proportion to the vigor of the individual, it is of immense importance to secure favorable hygienic conditions, among which periodic rest is most important. He quoted numerous testimonies from recent medical authorities in Europe to show the dire effects of uninterrupted labor in lowering the vitality and impairing the power of resisting disease. He showed the direct bearing of these facts upon the liability to mental disorders which have been greatly increasing among us of late. Institutions for the insane all over the world are filled with people to whom the stress of life has come with a weight too much for their frail nature, beneath which they have broken. The physician may not from his professional standpoint say what particular day may be observed as a day of rest. He may only insist upon the great necessity of periodic intermission of labor.

In the same general line was the address of Dr. N. S. Davis, of Chicago, former president of the International Medical Association.

A large and intelligent audience gathered at the session at which the legal bearings of the problem were discussed. Judge Doolittle presided, and he and President H. W. Rogers both spoke. The principal paper was by William Allen Butler, LL. D., of New York, who discussed in an able and exhaustive manner our Sunday laws, their grounds and limitation. He fairly met the objections which in various directions have been brought against our American Sunday legislation. While the root of the weekly rest as an institution is found not so much in natural law as in moral obligation, its incorporation into the general order of society is a result of civilization, aided by Christianity, both combining to give to its support the consent of the community and establishing it as an institution favorable, if not indispensable, to the physical, moral and social needs of mankind. It is therefore alike the province and duty of the government to maintain it for the public use and enjoyment. Sunday laws are properly maintained as civil regulations governing men as members of society. Obedience to such laws is properly claimed and enforced. The vital principle which gives strength and stability to the world's day of rest, at once the pledge and guaranty of its perpetuity and its beneficent power, is the faith of humanity that it is a gift of God.

Papers were read by Major-General Howard and from ex-Postmaster-General Wanamaker, presenting the laws and regulations governing the public service, especially the army and the postoffice department, with reference to Sunday labor, and comparing the usages of the British postoffice service.

The social and moral bearings of the subject were presented in several papers and addresses, some of them by women. M. Prunier, secretary of the French Association for Sunday Observance, showed how the moral condition of the man of the family is elevated by the right use of Sunday.



Rev. John P. Hale, D. D., Chicago.

*Needs of
Working Wo-
men.*

The session in which most of the women's papers were read was presided over by Mrs. Henrotin. Alice L. Woodbridge, secretary of the Working Women's Society, of New York, pleaded the cause of women in factories, stores and domestic service. She urged that thousands of these workers were deprived of their Sunday rest, or were so overworked during the week that they were unable to use Sunday when it was given them for its highest uses. She dealt largely with the question of child labor, and stated that in the United States alone in 1880 there were 1,118,356 children between the ages of ten and sixteen, employed in mines, factories and stores. Three-fourths of the yarn manufactured in this country is spun by children under sixteen, while in the tobacco factories and sweating shops children as young as six were often employed. These views were enforced by Mrs. Florence Kelley, Illinois inspector of factories. There is great need of a quick public sentiment that will protect working people against unreasonable hours of labor, as well as preserve their Sundays for improvement and rest. Miss Jane Addams, of the Hull House, Chicago, spoke of the necessity of weekly relief from incessant toil, and Mrs. J. H. Knowles, of Newark, N. J., presented a beautiful picture of Sunday in the home, and, the effect of such home training upon the public life of our country.

The largest amount of time given to any branch of the subject was devoted to the Economic and Industrial Relations of Sunday Rest. George E. McNeill, the Boston labor advocate, made an earnest plea for a workman's weekly rest, basing his argument both on economic and ethical considerations. Then followed a series of able reports on the results of Sunday rest in various industries in this country and Europe. Two of these were from Messrs. Gibon, of Paris, and Baumgartner, of Rouen, giving results of experiments in Sunday closing in some of the iron and glass furnaces and mines of France. In most of these it was found to result in a distinct profit to the manufacturer, insuring better work from men who had but six days of labor a week.

*The Move-
ment in France*

M. Deluz, of the French International Federation, who has perhaps had more to do with the progress of the cause on the continent of Europe than any other living man, reported the striking results which have been obtained in France, Germany, Austria and Switzerland, within a recent period for the relief of large classes of wage-earners from the burden of uninterrupted toil, while as yet the work seems only to have begun. Mr. Hill, who for many years has been the secretary of the Workingmen's Sunday Rest Association, of England, reported the features of the contest in Great Britain to maintain the ground which has long been held against the influences which insidiously are invading the weekly rest in that country. Thomas Weir, who has large practical experience in the management of silver and other mines in the west, reported some striking facts from certain mines in the state of Washington. Similar testimony as to oil industries was presented by W. J. Young, vice-president of one of the largest oil-producing companies in the country.

In a carefully prepared paper, Mr. E. C. Beach, of the freight department of the Pennsylvania railway, who has long given special attention to the subject, presented from the side of the railway managers the recognized evils of Sunday labor, and at the same time the difficulties in the way of further restricting it. The principal practical difficulty in the way of restricting Sunday traffic he declared to be the public demand for that traffic. He presented responses in answer to a circular letter of inquiry, received from railways operating 118,000 miles out of a total railway mileage of 196,000. These replies showed a disposition on the part of the railway managers to restrict Sunday traffic to the lowest practicable limit; but make an exception of live stock and perishable freight, and certain mail and passenger express trains.

In criticism of the positions taken in this paper, L. S. Coffin, formerly member of the State Board of Railway Commissioners of Iowa, and who appeared before the congress as the authorized representative of various orders of railway employés with an aggregate of nearly one hundred thousand members, presented the employés' side of the question. He argued that it would be a gain to all classes in the community if Sunday work were almost entirely suspended on the railways. There was no real necessity for it. By the use of refrigerator cars the necessity of Sunday trains for perishable freight was obviated. In the instance of live stock, it would be an actual gain for the shipper to take the stock from the cars on a long run for a day's feeding and rest. It was the profit to the roads, not the necessities of the case, that caused Sunday traffic. There should be federal legislation to stop the transportation of Sunday mails' and to restrict through traffic under the provisions of the inter-state commerce regulations.

The religious side of the question was presented with great ability and from various points of view. Cardinal Gibbons gave the view of the Roman Catholic church in a broad and fair-minded paper. The Lutheran view was presented in a paper by Professor Spaeth, of Philadelphia, and by Dr. L. M. Heilman, of Chicago. The common Evangelical view was presented by Dr Atterbury, and the Jewish side of the question was set forth by Rabbi B. Felsenthal, of Chicago. He showed that the Jewish Sabbath, both in ancient and modern times, was far from being that narrow and burdensome institution which it was so often regarded, that it had endowed that people with strength to withstand the almost unceasing and pitiless attempts to exterminate their race and religion. It had blessed and dignified their family life. The laws of our American states ought to protect every congregation assembled on their Sabbath for divine worship, in a church or a chapel, or a synagogue or mosque, or any other place, against being disturbed in their worship; and they can and ought to guarantee to each person in our land, even to the poorest, one day of perfect rest in each week of seven consecutive days. All further legislation is unnecessary and would be un-American.

In a discriminating paper Rev. W. R. Huntington, D. D., of Grace

The Religious Side.

Perils Menacing Sunday Rest.

church, New York, traced the perils which menace Sunday rest. The history of Sabbath associations in this country was presented by the Rev. G. S. Mott, D. D., and a thoughtful and suggestive paper from Rev. W. J. A. Stewart, of Rochester, N. Y., set forth the relations of Sunday observance to the individual religious life. Brief and eloquent addresses were also made by Drs. Arthur Little and Joseph Cook, of Boston; E. P. Goodwin, P. S. Henson, and F. M. Bristol, of Chicago, and others.

The closing address was made by Archbishop Ireland. He regarded the weakening of our reverence for the Sabbath as a principal cause of the frequent infringements upon its observance. Christians should remember that every weakening of Sunday tends to its total obliteration. We are making our citizens pure money-making machines. We are too anxious to be rich, too willing to sacrifice to that end every tradition, and to reduce men to the level of the beasts.

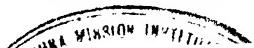
An immense mass meeting was held Sunday afternoon under the auspices of the Chicago Clerks' Sunday Association, marshaled by Mr. W. J. H. Niestadt, and was addressed by speakers of the Congress and others. It was announced that a petition signed by eighty thousand clerks and many store keepers, asking for a city ordinance to forbid Sunday retail selling, would soon be sent to the Chicago Common Council.

It was not within the province of the Congress to pass resolutions or inaugurate new movements. The permanent results of the meeting will be secured by the circulation of the papers and addresses, which are published by James H. Earle, of Boston, and by the closer sympathy which this Congress fostered, between the various forces which are seeking to secure the observance of Sunday as a day of rest and improvement. The Congress brought together Protestants and Catholics, wage-earners and capitalists, reformers and conservatives, lawyers, doctors and philanthropists, upon a common platform. It urged upon the attention of the nation the importance of the movement to secure a weekly day of rest for the world's toilers; and upon Christian men of all names their common task in laying upon the minds and hearts of all classes the duty so to use this day of privilege as will promote the spiritual and intellectual, as well as the physical well-being of society.

THE CHRISTIAN SCIENCE CONGRESS.

Christian Science.

An audience of over four thousand people completely filled the Hall of Washington on September 20th, and many others were unable to gain admission. The Congress was conducted by the "National Christian Scientist Association," and was presided over by the president, Dr. E. J. Foster Eddy. Delegates were present from all parts of the country. President Bonney, who gave the address of welcome, said that no more striking manifestation of Divine Providence in hu-





Rev. Alfred Farlow, Kansas City, Mo.

man affairs has come in recent years than that shown in the raising up of the body of people known as the Christian Scientists who were called to declare and emphasize the real harmony between religion and science, and to restore the waning faith of many in the verities of the sacred Scriptures.

Dr. E. J. Foster Eddy, president of the "National Christian Scientist Association," delivered an opening address. He said: "The ages have had their prophets who foresaw and foretold. The world has had its revelators and discoverers, and by them the downtrodden and oppressed have been bidden to rise and go forth from the thraldom of evil into the liberty of the sons of God! Through these prophets and discoverers the light of revelation has reached the dark places of earth; ignorance has been forced to yield to intelligence, and the physical, moral and spiritual status of mortals has been improved. * * * Jesus proved His words by His deeds, and His life was a constant demonstration of the principle He taught thereby, giving evidence that He was the one sent of God to do His work among men, for their example. His work was destructive of sin, sickness and death.

"In America has sprung up the "Great Light," again conceived and brought forth by woman, who has made it possible for all men to come to it and be freed from sin, disease and death, the enslavement of personal material sense, and be renewed in the likeness of the Spirit, God. This greater light is Scientifically Christian or Christian Science, a religion 'with signs following.' Wise ones are being guided to it and when found it is seen to be of heavenly origin, begotten of the Father, His voice of love to men. That it is of God is proven by the hundreds of thousands of hopeless invalids who have been raised to health by its saving principle, and by the many who have been lifted from the misery of sin and its consequences into a knowledge of and obedience to God.

"This is an epoch in the history and progress of Christian Science. Our beloved cause and leader have been accorded a more deserving place in history. Many misconceptions which have obscured the real sense of science from the people are disappearing and its holy, beneficent mission is being manifested to sick and stricken humanity. People who are searching for the truth are turning more generally to Christian Science because it reveals the natural law and power of God, available to mortals here and now, as a saviour from sickness and sin. As a denomination of Christians our growth has been rapid and widespread and now presents in a large degree all the external aspects of useful and successful operation."

A paper by Mrs. Eddy was read by Judge S. J. Hanna, editor of the *Christian Science* Journal, and addresses were made by the Revs. D. A. Easton, A. E. Stetson, J. F. Linscott, E. M. Buswell, I. M. Stewart, and Mesdames R. B. Ewing, A. M. Knott and Messrs. E. P. Bates, A. Farlow, Gen. E. N. Bates and Judge S. J. Hanna.

The papers read are partially presented in the following synopses

Dr. E. J. F.
Eddy's Address

which to some extent set forth the religious beliefs of the Christian Scientists and the nature of their work.

Christian Science was discovered and founded by Reverend Mary Baker Eddy, who was born in the town of Bow, N. H. She established the "First Church of Christ (Scientist)" in Boston, and the Massachusetts Metaphysical College, at which several thousand students were taught the principle of Christian Science mind healing. In her work "Science and Health with Key to the Scriptures," the sole text book of Christian Science, the author says; "No analogy exists between the vague hypothesis of Agnosticism, Pantheism, Theosophy, Spiritualism or Millenarianism, and the demonstrable Truths of Christian Science." In this book, the author has also explained the nature of her discovery, including the Principle of Christian Science and the rules for demonstration.

It is in the discernment of the real nature and infinity of Spirit, and its absolute non-relationship to matter that the originality, truth and efficacy of Christian Science consists, and it is this which confers upon it the distinction of a great discovery. Not that Truth included in the scientific statement is new, for its presentation is by way of discovery not of creation; but because it is a new discernment and apprehension in the human consciousness of things which are eternal, and this is the greatest joy, wonderment and glory that can ever, by any possible means, appear unto us, the revelation and true knowledge of God.

Nearly all men believe in God. They at least believe in a being or power or force which they call God. But who or what God is or whether He is personal or impersonal, corporeal or incorporeal are questions concerning which there is great diversity of opinion, and little scientific or demonstrable understanding. The majority of religious people would say that God is personal without any definite opinion as to what personality, as applied to infinite God, means.

The great need of the world today is, "to know Him whom to know is life eternal," and this need is not met by the substitution of human opinion, dogma and beliefs. Man knows nothing of himself without this knowledge, for he is made in the image and likeness of God. But eye hath not seen Him and material sense cannot give us any information concerning the character, attributes or substance of the Infinite One. The material sense tells us nothing of natural science, so-called, except the material phenomena. If we are confined to these senses, we are as ignorant of true Science as we are of God. We must learn of God, not through any material sense, but through spiritual sense, which alone is and must be our guide. Human intellect and the philosophy of mortal man have exhausted themselves in the vain and futile attempt to fathom the mysteries of the Infinite. Christian Science, as the words imply, means the knowledge of Christ, or the knowledge of what Jesus taught. This Science is as old and changeless as God Himself, but interpreted as it is, by our text-book, "Science and Health," we are led along by it, step by step, toward and into the knowledge of Him "in whom we live and move and have our

Mrs. Mary
Baker Eddy's
Thought.

The God of
Christian Sci-
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being." It gives us a new understanding and clearer view of the Scriptures which we receive as the Word of God and upon which all Scientists rest.

The definitions of God as found in the Methodist Episcopal Article of Faith, the Westminster Confession of Faith, and our text-book, "Science and Health," page 556, incontrovertibly establishes God as All, as "Infinite Principle, eternal Individuality, Supreme Personality, incorporeal Being, without body, parts or passions." Upon this common definitional platform we are content to stand, and to the contemplation of this God we invite all nations, peoples, kindred and tongues.

The Scientific Statement of Being on page 452 of "Science and Health," gives this primary postulate of Christian Science. There is no life, substance or intelligence in matter. All is Mind. If it be a fact that all is Mind it precludes the possibility of the existence of matter as an integral part of the universe. All agree that Mind is Intelligence. There can be no intelligence apart from Mind. Mind or Intelligence must be Life. Non-intelligent Life is an impossibility.

It is admitted that matter is not intelligent; but while this is admitted, it is maintained that it is substance and contains life. It is not generally maintained that it is Life. The attempted distinction is that it contains life. If it were true that it contained life, but was not itself life, it would follow as a necessary logical conclusion that the non-intelligent can contain the intelligent. Is this possible? If only that which is intelligent, or intelligence is Life, it follows by equally inevitable logic that the non-intelligent is Lifeless. If matter contains Life it must be true that matter is the base of Life. If mankind is the offspring of matter—matter being non-intelligent—inert matter must be the parent of mankind. Like can only produce like. Then only Life can produce Life. Hence, if matter is the base of Life, matter must be Life. Is there any escape from this conclusion?

If material atoms are intelligent and are the base of life, then matter must be the creator of all forms of life, and thus matter would be God. Can we imagine a grosser pantheism than this? Were this true, mortal man would be the only man, and man would be the child of dead matter rather than the child of the living God.

As Christian Scientists we look for the origin of Life in the living God, rather than in dead matter. We accept the Scriptural definition of His character and refer all Life to Him. The Bible distinctly declares Him to be Spirit. If He is Spirit He cannot be matter, either in whole or in part. It declares Him to be Love. If He is Love He must be Mind. Mindless Love is not conceivable. Nor can Love be lifeless matter. It declares Him to be Truth. Can there be Mindless Truth; or, can matter be defined as Truth? It declares Him to be all and in all; that He fills all space; that He is infinite, eternal, everlasting. If He is these and is Spirit, where in infinity shall be found that which is opposite to or apart from Him?

All revelation teaches that God is Spirit, not cognizable to material sense. Is matter, therefore, like unto Him? Spirit is eternal. Can,

therefore, anything that is material and finite emanate from or return to eternal Spirit?

Christian Science separates clearly, distinctly and entirely between Spirit and matter, Divine Mind and carnal mind, Truth and all evil. This new statement of Truth comes not to destroy, but to fulfill every jot and little of the law, and to fill full of significance and power all the "glad tidings" of "the glorious Gospel of Jesus Christ" in both the letter and the spirit. It dispels mystery by removing ignorance and misconception regarding that which was always true, but not rightly apprehended in human consciousness. If there is perfect and unchangeable Truth, that must be the Infinite wisdom, the Deific consciousness. Then what Deity knows must be exact, demonstrable Truth, Divine Science, or true knowledge of God, and nothing contrary thereto can be true.

When men fully comprehend this it will be seen that the universal God can only be worshiped through one universal religion, or common understanding of Him and His laws.

Christian Science is a universal religion, with a universal Principle and capable of a universal practice. Its origin is God, Infinite Mind. Infinite Mind is expressed in the Christ. The Christ was never born, but was manifest through the human Jesus. Jesus is the pattern for a true humankind. He was, as Christ Jesus, a manifestation of God. He knew that Mind was God. This makes His teaching a study of the Mind that was in Christ Jesus. Jesus did the will of omniscient God, and said, "I and my Father are *One*." The Mind which created and governed Jesus was the Divine Mind. The Apostle writes, "Let that mind be in you which was also in Christ Jesus." Mortals have a very degraded sense of Mind. The medley of opinions and erroneous and sinful thoughts which encumber human consciousness are neither Mind nor evidence thereof. It is simply a falsity; it is foolishness with God; it is evil, and cannot, by any process now or hereafter, be transformed into Truth. Error must be cast out and utterly destroyed before individual consciousness shall be in the likeness of God.

A Universal Religion.

Jesus' message was from God, and His message was His theology. This theology is Divine Science, and antidotes all human theologies. All that mortals will ever know of Truth they will know as Jesus knew it, by demonstration, revelation or reflection from the infinite Mind. The study of His teachings is a Science. Our great Master said, "If any man shall do His will he shall know of the doctrine, whether it be of God, or whether I speak of Myself." Scientific Theology is not from the human Jesus, but from God. It can all be stated in one sermon, but takes eternity in which to completely demonstrate it. The statements of its letter are of the human intellect, but when reason and affection are moved by divine love the message is from God, and the messenger is sent from God. His theology as set forth in "Science and Health with Key to the Scriptures" is being practiced by more than one hundred thousand of His loving disciples today.

There is this one possibility for mankind through the practice of

the scientific theology of Jesus as taught and practiced by the students of the Scriptures and "Science and Health." It crowns every man with the love of the Messiah, makes him a theocrat, a God-crowned citizen. It is a practical Christianity. We recognize all that is true, honest and pure in all the world's religions, yet all suggest this most excellent way of demonstrating God's power among men. Better the understanding to heal the slightest malady strictly on the basis of God as the Principle of Science, than all the material Knowledge of the world.

How to Study Man.

There is one study of universal interest, and that is man. How is he to be studied? Experience replies, from the testimony given by the five senses; and yet such knowledge is at best only relative, and can never reveal the absolute facts of being. We are told in the Bible that, "man that is born of a woman is of few days and full of trouble. He cometh forth like a flower and is cut down; he fleeth also as a shadow, and continueth not." This relates only to the physical. When we come to the moral, the idea of freedom is thought and declared to be impossible of realization. This mortal man is by his own confession a prisoner in a house of clay, struggling to realize something, he knows not what; the seemingly helpless victim of sickness, sin and sometimes unmerited misfortune.

And is this man? Nature as we know her has no answer; human reason says I know no other; but above the discords of the senses, Divine Science lifts up its voice as the sound of many waters, and in the name of Almighty God declares that this is not man; and revelation coincides with this declaration and affirms that man is the image and likeness of God.

The ideal brotherhood of man is that state in which the individual loves and serves God supremely, and loves all mankind with a perfect love. This is the only state that can bring peace, and to reach it each one must do an individual work. Left to their own resources, mortals are in constant strife, socially, politically and religiously. Each individual has an opinion as to what is needed to afford harmony and satisfaction, but because of conflicting minds many, and the great variety of abnormal, carnal tastes, there is little agreement.

The Divine Mind can and does supply all things. A knowledge of this fact changes our desires and affections. If we learn to avail ourselves of God's supply, there will be plenty for all, and no occasion for disappointment, contention or want. There will be no occasion for strife as to who shall be greatest; for we may all be great, even the perfect likeness of a perfect parent. There will be no strife as to who will have the greatest possessions for we will all receive in perfect fullness from God Himself. There will be no conflicting opinions for all will see alike. The very moment mortals touch in unison upon the right, there is an agreement, harmony prevails and discord ceases. We must each be in harmony with Truth itself, then we will be in harmony with each other.

A material government with sufficient variety of provisions to

meet the demands of a world of individuals with various abnormal desires, is an absolute impossibility. Such a government would necessitate myriads of conflicting laws, and would be utterly impractical. It is more practical that each individual be conformed to the standard of right, than that we devise a government that is adaptable to mortals in all their various conditions.

The Rev. Mary Baker Eddy has given, in her book "Science and Health with Key to the Scriptures," an ample explanation of the cause of disease and the method of scientific healing. Jesus' followers eighteen hundred years ago demonstrated that the principle He taught was scientific and therefore practicable. The healing of the sick by Jesus, according to the infinite will and purpose of God, was neither supernatural nor miraculous. Nothing that is done in obedience to God can be unnatural.

Rev. Mary B.
Eddy.

Christian Science is the revelation of the Science of the Christ mission, and shows that this mission is a complete, perfect illustration of the only way in which mortals can overcome the world and the evils of every kind that are unlike God, and therefore contrary to God, and that separate man in belief from Him.

It shows that the healing of the sick is a natural phenomenon of "Scientific Christianity" or the understanding of Jesus' teachings. This declaration is confirmed by the fact that, as his followers perceive and understand the real significance of His work, they are able to manifest that knowledge by healing disease. The healing of the sick in compliance with the teachings and command of Jesus was the natural phenomenon of primitive Christianity. It was never regarded by Jesus or His followers as being miraculous or spectacular or as the local intermittent action of God's will for the limited benefit of a few people or for a brief period of time. Jesus said: "Preach the Gospel" and "Heal the sick," and He promised that, "These signs shall follow them that believe; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them. They shall lay hands on the sick and they shall recover." Christian Scientists understand and are demonstrating that this command and promise are for all time and all mankind.

Christian Science healing is wholly unlike what is called "Faith Cure" or "Prayer Cure." It is not the operation of a supposed fluctuating capricious interposition of God, but in accord with His infinite law. Jesus said, "Before Abraham was, I am," referring clearly to the universal and infinite nature of the Christ Mind that preaches the Gospel, heals the sick, raises the dead and casts out evils.

Christian
Science Heal-
ing.

Jesus came to do the will of the Father and destroy the works of the devil. He destroyed fear, sorrow and suffering. Even death was met and overcome by Him. He expressed God's will in healing the sick and reforming the sinner.

If we will study the Gospels with special reference to this subject, it will be found that the "healing of multitudes" was a continuous work with Him. He said, "I am the way!" and "Follow thou Me!"

and when humanity awakens to the great Truth that has been revealed to this age, it will know that this mandate was not outside of the universal, divine order. If it was ever good to heal the sick as Jesus and the early Christians did, through the power of an impartial God, it is good now, for God is infinite. If the way of salvation includes the healing of the sick, may we not lose the way and limit the possibilities of salvation by assuming that we cannot follow in this way or that obedience to this explicit command is sacrilegious?

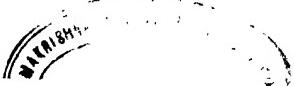
The reasons for accepting the Christian Science statement of the resurrection of Jesus are: First, because in common with the greater part of Christendom it teaches that the historical record of the resurrection is trustworthy. There are those who call themselves Christians, who say that the resurrection story is a myth. But they think, also, that all the miracles are myths, and reject all the supernatural element in the Bible. Christian Science has nothing in common with this line of thought.

"Science and Health with Key to the Scriptures," written by Rev. Mary B. G. Eddy, the discoverer, founder and leader of Christian Science, which, with the Bible is the sole text-book, teaches unequivocally the historical accuracy of the resurrection.

Secondly, Christian Science teaches explicitly that all of the experiences of Jesus from the time He was placed in the tomb to the time that he emerged from it, occurred on this plane of thought, and that the body with which He came forth from the tomb was identically the same body that was put in the tomb.

Thirdly, Christian Science teaches that Jesus' resurrection differed only in degree, not in kind, from Jesus' other miracles. They were all designed to prove that Spirit is All-powerful and matter powerless.

Fourthly, the resurrection and all the other so-called miracles are divinely natural rather than supernatural. When Jesus came forth from the tomb it was not because He had supernatural assistance. He was only asserting a great fact of man's being, viz., that man cannot die. He was demonstrating His birthright as a Son of God. He proved that the law of man's nature was Life, and that death was a false claimant. Those who maintain that the resurrection and Jesus' other demonstrations over matter were exceptional assertions of God's power, and that they interfered with the natural order of things, are forced to admit, that sin, disease and death are natural and that Life, Truth and Love are abnormal. Admitting the reality of evil, they have to admit that there is another power than God, viz., a god of evil, who at present at least shares God's throne. They also have to account for the origin of evil, and how can that be done without impugning the benevolence of God? This line of thought leads also to the assertion that man is not entirely a child of God, that he is in part a child of the devil. These admissions are paralyzing to spiritual growth, and lead us away from the simplicity of Jesus' Gospel into a never ending maze of human speculation.



Fifthly, we can have part in Jesus' resurrection now and here, by obedience to the law of Spirit and denial of the seeming law of matter. According to "Science and Health," the central thought and efficiency of the resurrection was not the mere rising of a physical body from a material grave. The Bible records other instances of physical resurrection; but as factors in the Christian life, they are not to be compared with the resurrection of Jesus. And even as to the physical resurrection of Jesus, it may be said, that a zealous belief in it may be consistent with an un-Christian life. It is evident then, that if we would know the secret of the transforming power of the doctrine of Jesus' resurrection, we must look elsewhere than at its physical and material aspects. This doctrine was very prominent in the Apostles' preaching. They seemed to realize that to this they owed in a large measure the spiritualization of their thought, their control over the lusts of the flesh and worldly ambitions, their solid assurance of the great facts of Life, Truth, and Love, and deliverance from the beliefs of sin, disease and death. The ultimate and ideal of Christian Science is to overcome death in the same way that Jesus did, and when we follow His life perfectly we shall do it. We do not claim that Christian Scientists have at present sufficient spiritual realization to demonstrate over the claim of death as Jesus did, but we do claim that we are using Jesus' method successfully in destroying the claims of disease and sin; and in all reverence we maintain that that same method faithfully adhered to will enable us, at some time, to demonstrate over the claim of death as Jesus did. He said that His followers could do all the works that He did and greater, and we rest confidently on this promise.

The Resur-
rection of
Jesus.

Christian Science is presented before the world today, the happy suppliant for recognition of its claim to be what its name implies, both Christian and Scientific; it voices an imperative demand that these two be made one henceforth in faith and practice, for otherwise there is no satisfactory proof, no final evidence of the validity of the claims of either. In no other way than through actual demonstration of Truth can mortals learn whether they are obeying God, or their opinions about Him. Faith not buttressed by demonstration is always in danger of changing to skepticism. It is always possible to change one belief for another, the belief in immortality for the belief in annihilation; but a demonstrated knowledge of God is planted on a rock and cannot be moved.

The message of Christian Science to the world is, that in proportion as it is understood and demonstrated, the mysteries of religious theories and conjecture will be effaced; man's true relation to God will be revealed; sickness and sin will be extinct; "man's inhumanity to man" will disappear and he will "awake in the likeness of God (good) and be satisfied."



Rev. L. P. Mercer, Chicago.

THE NEW JERUSALEM CHURCH CONGRESS.

This congress was of deep interest to the disciples of Swedenborg. It was well attended during the five days of its sessions. The proceedings were participated in by the Revs. James Reed, Massachusetts; Thomas A. King, Illinois; John Presland, London, England; Frank Sewell, Washington; L. H. Tafel, Ohio; G. N. Smith, Michigan; John Goddard, Ohio; S. S. Seward, New York; C. J. N. Manby, Sweden, James Speis, England; T. F. Wright, Ph. D., Massachusetts; Thomas Child, England; C. L. Allbut, Canada; A. F. Frost, Michigan; W. H. Hinkley, Massachusetts; Fedor Gorwitz, Switzerland; Adolph Roeder; New Jersey; John Worcester, Massachusetts; J. J. Thornton, Canada; J. C. Ager, New York; S. C. Eby, Illinois; P. B. Cabell, Delaware; C. H. Mann, New York; J. K. Smyth, Massachusetts, and other members of the denomination. The Rev. Dr. L. P. Mercer, who presided, declared that he believed that Christ had accomplished His second advent in opening the spiritual sense and divine meaning of the written Word, through Emanuel Swedenborg, and that the New Church stands for a new revelation from the Lord, "The New Church," he said, "is as wide as human need, and as universal and impartial as divine love."

Miss A. E. Scammon welcomed the women of the church.

Papers were presented as follows: "One Lord, One Church, with its Successive Ages," the Rev. Frank Sewall, Washington, D. C.; "The Church Before Christianity," the Rev. G. N. Smith, Michigan; "The Church of the First Advent," the Rev. J. Reed, of Massachusetts; "The Church of the Second Advent," the Rev. L. H. Tafel; "The Catholic Spirit of the New Church," the Rev. Thomas A. King, Chicago. "The Doctrine of the Lord" was treated by the Rev. John Goddard, Ohio; "Redemption," the Rev. J. Presland, England; "Salvation," the Rev. S. S. Seward, New York; "The Future Life," the Rev. H. C. Dunham, Kansas; the "Science of Correspondences," the Rev. John Worcester, Massachusetts; "The Opened Word in Relation to the Gentile Nations," the Rev. A. Roeder, New Jersey, and other topics

CONGRESS OF RELIGIOUS UNITY.

The friends of universal religious unity held an interesting session. Among those present were Elizabeth Boynton Harbert, of Evanston, Ill., Lydia H. Talbot, Mrs. Mary Fisk, of Denver, Nama Sima Chari, of India, Swami Vivekananda and the Rev. C. E. Hulbert, of Detroit. The creed adopted was: "Recognizing the unity of interest in the human family, we welcome the light from every source and earnestly desire to constantly grow in the knowledge of truth and the spirit of love, and to manifest the same in helpful service."

EVANGELICAL ALLIANCE CONGRESS.

Little more than a programme can be given of the proceedings of this organization which occupied the Hall of Columbus from October 8th to the 15th, including two Sundays, with three sessions daily, attended by large congregations. Freedom, union, coöperation and conversion were the keynotes.

Religious Liberty. Addresses on Religious Liberty were made by Bishop Charles H. Fowler, D. D., James H. King, D. D., and Hon. J. L. M. Curry, LL. D.; On The Condition of Protestant Christendom, by the Rev. H. B. Macartney, the Rev. George Monro Grant, D. D., Prof. Jean C. Bracq, Count Andreas Von Bern, Lord Kinnaird, the Rev. Comm. Prochet, D. D., Col. R. Roosmale Nepoen, the Rev. M. Falk Gjertsen and Prof. Edouard Naville; On Christian Union and Coöperation, by President W. De W. Hyde, D. D., the Revs. Arthur T. Pierson, D. D., A. Cleveland Coxe, D. D., LL. D., James McCosh, D. D., LL. D., Philip Schaff, D. D., LL. D., Josiah Strong, D. D., and Mr. A. J. Arnold, secretary of the British Alliance; On Church and Sociological Questions, the Revs. John C. Flaville, Kerr B. Tupper, D. D., Russell H. Conwell, D. D., Prof. C. R. Henderson, D. D., W. S. Rainsford, D. D., Mrs. Lucy Ryder Meyer, Miss Grace H. Dodge, Mr. James L. Houghteling, Miss Jane Addams, the Rev. Willard Parsons, and Mr. Alfred T. White.

President Hyde said: "A city is better off for variety in its churches when it can afford it, but the attempt to get up variety of this kind in a country town is ruinous. Have we any right to spend money providing country towns with these ecclesiastical luxuries because these towns cannot support them themselves? Yet that is what we have been doing for years, and in consequence we find everywhere in these communities empty churches, half-paid ministers, divided forces, wasted strength and scattered resources. Statistics show us many things in this connection. There are eighteen towns in Maine, with an average population of 244, and yet these eighteen towns have forty-nine churches. A town of 407 has three churches, and another of 143 has two churches. It is the same in many other parts of the country. In view of these facts Christian coöperation in church extension is a duty from every point of life. We owe it first to the contributors who support home missions; second, to our devoted missionaries; third, to the people we seek to evangelize; fourth, to Christ and the truth of Christianity."

The Baptists Have Not Promoted Unity. Dr. Williams admitted that "the Baptists have not made the contribution to church unity that they ought to have made. The trouble was that they had forgotten the due co-ordination of the truths for which they believe themselves to stand. They had emphasized too much the lines of denominational demarkation, such as the close-communion principle and baptism by immersion, rather than the general principles of Christianity. There should be greater and more earnest coöperation among the denominations. Let every man pursue the truth as God gives him to see the truth, but let him never forget that the very first thing he has to do is to make more Christians."

Rev. Dr. Clark observed: "Congregationalists are more than willing; they are ready and eager to coöperate with Christians of every name in church extension or, if need be, in church extinction. Show us anywhere in the wide field that a Congregational church has unjustly crowded upon its neighbors, and whatever can be done to withdraw it will be done. Prove to us in fair and mutual conference that our presence in any community is a cause of weakness or division, and that our retirement will strengthen the interests that remain, and we will esteem it our first duty to retire."

The work of the Alliance was divided into departments, thus, Evangelistic, Reformatory, Educational, Social and Miscellaneous, and each department was subdivided and each topic assigned. Thus—A Working Church, Dr. Kerr B. Tupper; Evening Congregation, the Rev. John C. Flaville, etc. The programme was broad, comprehensive, practical and full of the Christian spirit and purpose. It was one of the notable gatherings of the century.

YOUNG WOMEN'S CHRISTIAN ASSOCIATION CONGRESS.

This congress was held October 7th, presided over by Mrs. J. V. Farwell, Jr. Lord Kinnaird, as president of the British Young Women's Christian Association, spoke at length of the allied branches of the British association.

Mrs. Joseph Cook was unable to remain in Chicago to present her paper on "Young Women as Agents in the Evangelization of the World," and it was read by Prof. Louise M. Hodgkins, of Wellesley College.

Mr. J. H. Elliott gave a most straightforward and convincing address. His topic was, "The Opportunities for Work for Young Women in Our Great Cities." Mr. R. C. Morse, General Secretary of the International Young Men's Christian Association, and Mr. Robert Weidinsall, their first traveling secretary, both gave most hearty endorsements of this parallel work for young women. Mr. Gaylord, recently secretary of the Young Men's Christian Association in Paris, spoke of the deep necessity for a similar and aggressive movement for the young women of France. Miss R. F. Morse and Miss Effie K. Price spoke during the different sessions of the actual work accomplished by the associations, and among other things gave the following information of the birth and work of the Young Women's Christian Association:

The Secretary states that "The Young Women's Christian Association points to the year 1872 as the date of its birth, and to a prayer-meeting in a little college in the state of Illinois as its birthplace. Out of this prayer meeting there grew the first Young Women's Christian Association. Other colleges heard of this organization. Other associations came into existence and, naturally enough, there came to

Young Wo-
men in Cities.

Young Wo-
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ian Associa-
tion

be a desire for an intercollegiate bond. A little later there came to be, too, a desire for an interstate bond, and out of this grew what is now known as the International Committee of Young Women's Christian Associations, a body composed of thirty-three women, having its headquarters in Chicago and with the majority of its members residents of Chicago. It is the province of this committee to study the work of Young Women's Christian Associations throughout the United States and the Dominion of Canada; to plan for the organization of new associations, and to watch and direct the growth of associations already organized. It is its duty to study the philosophy of the work as a whole; to guard its ideals; to preserve, in short, in all its work, a distinct unity of plan, of purpose, of aim. This it does by the dissemination of association literature upon different phases of association work, by the publication of a monthly organ called the *Evangel*, by conventions, by secretarial visitation and by summer conferences. Brief as has been the existence of the international committee, its work has grown so rapidly and so powerfully that it covers in its territory of affiliation fifty-four associations in cities and two hundred and fifty-eight associations in colleges, the city associations having a membership of ten thousand young women and the college associations having a membership of ten thousand.

Object of the Association.

The constitution of the Young Women's Christian Association says that the object of this organization is to develop young women along four lines—the physical, the social, the intellectual and the spiritual. In a city association the development of young women physically means that the association shall have a gymnasium, with every equipment of gymnasium work; that it shall have also a physical director who shall be a master of the science which she teaches and who shall be more than this, an earnest, magnetic, consecrated Christian woman. The development socially means in a city association that there shall be provided a pure, uplifting, wholesome, and, at the same time, thoroughly happy social life. This means, then, that the association shall have a delightful parlor; that it shall have a beautiful reading room; that it shall have a commodious and cheery lunch room, and that there shall be provided from time to time delightful entertainments of a social as well as intellectual character. The development intellectually means that there shall be in the city association educational classes comprising in their curricula not only the simplest branches, but, if there be need or request for them, the most abstract and difficult ones. It means that there shall be provided instruction in millinery, in dressmaking, in cooking, in stenography and in type-writing, classes in English grammar and arithmetic, others in French and German, university extension courses of lectures, indeed, every opportunity for young women to secure for themselves knowledge which shall open to them not only new avenues of usefulness, but, too, new avenues of enjoyment and culture.

The improvement of the spiritual condition of young women is named in the constitution as the fourth department of our work. Al-

though there are classes in inductive Bible study, Bible training classes and Gospel meetings for young women, yet if the association fulfills entirely its purpose it must reach young women through every department of its work to bring them ultimately to the knowledge of Jesus Christ.

EVOLUTIONIST CONGRESS.

On September 28th and 29th, the Evolutionists commanded great interest. The opening address, "The Progress of Evolutionary Thought," was by Benjamin F. Underwood, of Illinois, and other papers were read, as follows: "Future Civilization," by Dr. James A. Skilton; "Beastliness of Civilization; Evolution the Only Remedy," by Gail Hamilton; "A Sketch of the Astronomer, Richard A. Proctor," by his daughter, Mary Proctor; "The Marvel of Heredity and its Meaning," by Rev. John C. Kimball, of Hartford, Conn.; "The Relativity of Knowledge; Spencer's Unknowable," by Benjamin F. Underwood. "The Evolution of the Modern Family," by Mrs. Florence G. Buckstaff, of Wisconsin; "Evolution as Applied to Disease in the Progress of Social Development," by Bayard Holmes, M. D., of Illinois. "Relations of the Feelings," by Dr. Herman Gasser; "Constructive Forms of Intuition," by Dr. John E. Purdon, of Dublin, Ireland; "Psychology in its Relation to Ethics," by Harvey C. Alvord, of South Dakota; "Constructive Power of Evolution," by Franklin H. Head; "The Evolution of the Muscular Fiber," by Dr. Martin L. Holbrook; "The Weissman's Theory Reviewed," by Edwin Montgomery.

Gail Hamilton said: "Evolution agrees exactly with Augustine and Jonathan Edwards as to the wickedness of the world. The difference simply is that the Edwards men come down from a saintly plane, and the evolutionists go up from a beastly plane to explain it. But in the beastliness of civilization, using the word beastliness definitely and not descriptively, lies our hope of the future. Science is the true interpreter of salvation. Modern science has reduced the Augustine imagination to an absurdity; has expressed the sweet juices of truth from the Hebrew drama, and has organized the Greek imagination into a demonstrable probability. Evolution is not proved, may never be proved, but it fits the facts as no other theory has ever done, and is infinite in encouragement for the human race."

Gail Hamilton's Ideas.

Great interest was created by the reading of a paper sent by Herbert Spencer, on "Social Evolution and Social Duty." Mr. Spencer says: "At a congress which has for its chief purpose to advance ethics and politics by diffusing evolutionary ideas, it seems especially needful to dissipate a current misconception respecting the relation in which we stand individually toward the process of social evolution. Errors of a certain class may be grouped as errors of the uncultured, but there are errors of another class which characterize the cultured, implying, as they do, a large amount of knowledge with a good deal

of thought, but yet, with thought not commensurate with the knowledge. The errors I refer to are of this class:

"The conception of evolution at large, as it exists in those who are aware that evolution includes much more than 'natural selection,' involves the belief that from beginning to end it goes on irresistibly and unconsciously. The concentration of nebulae into stars and the formation of solar systems are determined entirely by certain properties of the matter previously diffused. Planets which were once gaseous, then liquid, and finally covered by their crusts, gradually undergo geological transformations in virtue of mechanical and chemical processes.

Herbert Spencer's thoughts.

"Similarly, too, when we pass to organic bodies—plant and animal. Enabled to develop individually, as they are, by environing forces, and enabled to develop as species by processes which continue to adapt and readapt them to their changing environments, they are made to fit themselves to their respective lives, and, along certain lines, to reach higher lives, purely by the involved play of forces of which they are unconscious. The conception of evolution at large, thus far correct, is by some extended to that highest form of evolution exhibited in societies. It is supposed that societies, too, passively evolve apart from any conscious agency; and the inference is that, according to the evolutionary doctrine, it is needless for individuals to have any care about progress, since progress will take care of itself. Hence the assertion that 'evolution erected into the paramount law of man's moral and social life becomes a paralyzing and immoral fatalism.'

"Here comes the error. Everyone may see that throughout the lower forms of evolution the process goes on only because the various units concerned—molecules of matter in some cases, and members of a species in another—respectively manifest their natures. It would be absurd to expect that inorganic evolution would continue if molecules ceased to attract or combine, and it would be absurd to suppose that organic evolution would continue if the instincts and appetites of individuals of each species were wholly or even partially suspended.

"No less absurd is it to expect that social evolution will go on apart from the normal activities, bodily and mental, of the component individuals, apart from their desire and sentiments, and those actions which they prompt. It is true that much social evolution is achieved without any intention on the part of citizens to achieve it, and even without the consciousness that they are achieving it. The entire industrial organization, in all its marvelous complexity, has arisen from the pursuit by each person of his own interests, subject to certain restraints imposed by the incorporated society; and by this same spontaneous action have arisen also the multitudinous appliances of industry, science, and art, from the flint knives up to automatic printing machines; from sledges up to locomotives—a fact which might teach politicians that there are at work far more potent social agencies than those which they control.

"But now observe that just as these astonishing results of social evolution, under one of its aspects, could never have arisen if men's

egoistic activities had been absent, so in the absence of their altruistic activities there could never have arisen and cannot further arise certain higher results of social evolution. Just as the egoistic feelings are the needful factors in the one case, so the altruistic feelings are the needful factors in the other, and whoever supposes the theory of evolution to imply that advanced forms of social life will be reached, even if the sympathetic promptings of individuals cease to operate, does not understand what the theory is.

Social Evolution.

"A simple analogy will make the matter clear. All admit that we have certain desires which insure the maintenance of the race, that the instincts which prompt to the marital relation and afterward subserve the parental relation make it certain that, without any injunction or compulsion, each generation will produce the next. Now suppose someone argued that since, in the order of nature, continuance of the species was thus provided for, no one need do anything toward furthering the process by marrying. What should we think of his logic; what should we think of his expectation that the effect would be produced when the causes of it were suspended?

"Yet, absurd as he would be, he could not be more absurd than the one who supposed that the higher phases of social evolution would come without the activity of those sympathetic feelings in men which are the factors of them; or, rather, he would not be more absurd than one who supposed that this is implied by the doctrine of evolution.

"The error results from failing to see that the citizen has to regard himself at once subjectively and objectively -subjectively, as possessing sympathetic sentiments (which are themselves the products of evolution); objectively, as one among many social units having like sentiments, by the combined operation of which certain social effects are produced. He has to look on himself individually as a being moved by emotions which prompt philanthropic actions, while, as a member of society, he has to look on himself as an agent through whom these emotions work out improvements in social life. So far, then, is the theory of evolution from implying a 'paralyzing and immoral fatalism,' it implies that, for genesis of the highest social type and production of the greatest general happiness, altruistic activities are essential as well as egoistic activities, and that a due share of them is obligatory upon each citizen."

UNITED BRETHREN IN CHRIST CONGRESS.

United
Brethren.

On September 14th this body assembled and held but one morning session, in the Hall of Washington, Bishop J. Weaver presiding. Papers were read as follows: "The Origin of the Church of the United Brethren in Christ," by the Rev. A. W. Drury, D. D.; "The Polity of the Church," by Bishop J. S. Mills, D. D., Ph. D.; "The Doctrines of the Church," by the Rev. J. W. Etter, D. D.; "The Educational Work of the Church," by President T. J. Sanders, Ph. D.; "The Mission and its Claims Upon the Denomination," by the Rev. Wm. McKee; "The Sunday-school Work of the Church," by the Rev. J. A. Willer, D. D., Ph. D.; "The Church and Questions of Moral Reform," by the Rev. I. L. Kephart, D. D. Resolutions were adopted expressive of approbation of the World's Parliament of Religions. The attendance was large in proportion to the size of the denomination.

KING'S DAUGHTERS' CONGRESS.

An interesting presentation of this excellent association was addressed by several of the prominent workers in its behalf. "International Board of Women's Christian Association" was given by Mrs. Howard Ingham; "The Religious Mission of the Order of King's Daughters and Sons," by Mrs. Isabella C. Davis; "Bible Class Work of Women's Christian Associations," by Miss Clarence Beebe. Mrs. Mary Lowe Dickinson also spoke.

GERMAN EVANGELICAL CHURCH CONGRESS.

The presentation of this body was on September 24th and 25th. Addresses were made on "The Faith and Distinguishing Characteristics of the Evangelical Synod of North America," by Rev. J. K. Zimmerman, of Louisville; "What the Evangelical Church Has Done for Mankind," by Rev. J. G. Kircher, of Chicago; "Our Mission in India," by Rev. Julius Lohr, of Bisrampur, India. Also addresses were made by the Revs. J. Lueder, D. Irion, Paul L. Menzel, E. Otto, H. Wolf, J. Pister and F. Holke. The American branch of this church originated in 1840, in Missouri, and it has grown to eight hundred ministers and nine hundred and sixty congregations. It is an earnest, devoted people.

THE THEOSOPHISTS' CONGRESS.

This body was presided over by George E. Wright, of Chicago. The leading spirit was Mrs. Annie Besant, of England, and the distinguished and picturesque East Indians, Dharmapala and Chakravarti, were marked figures. Incisive and always well-received words were frequent from William Q. Judge, of New York. Prof. C. H. Chakravarti, of Allahabad, defined Theosophy in a complete statement, as far as definition is possible. He said, however, that only long discipline and contemplation and study of the Scriptures in the East would enable anyone to understand its lofty transcendentalism. He declared it only necessary to insist on its sublime doctrine of brotherhood, as a scientific tenet, and that all creatures came from one source and return to whence they came, which are really its only essential truths. He added that all animals are journeying toward man's estate. Dharmapala, Chakravarti, Mrs. Mercy M. Thirds, of Chicago; Dr. Jerome A. Anderson, of San Francisco; Mrs. F. Henrietta Muller, of London; Dr. J. D. Buck and others, took part in the proceedings. Theosophy was pronounced to be in harmony with science, and the foundation of the Old and New Testaments, and that all Scriptures contain truths, and that all saviors are Christs. Great stress was laid on the doctrine of reincarnations and the law of Karma.

Theosophy.

BUDDHIST CONGRESS.

A brilliant spectacle was seen on the evening of September 26th, when Buddhism had its presentation and its gorgeously appared advocates were grouped on the platform. The Rev. Dr. Monier, of London, presided, and Y. Naguchi made the address of welcome, in the course of which he said: "I cannot think that this congress of the various faiths of the world has been a mere show of different races, but it has done a grand work, by which the different faiths of the globe come and will continue to embrace one another in a cordial fraternity; and if our oriental thought shall give an additional tint to the material civilization of America and increase her natural beauty and grace, we shall be greatly satisfied."

The Buddhist.

Shaku Soyen, Zitsuzen Ashitzu, Kinza Riuge Hirai and the always popular Vivekananda gave addresses, the last named the closing one. He said: "I am not a Buddhist, as you have heard, and yet I am. If China, or Japan, or Ceylon follow the teachings of the Great Master, India worships Him as God incarnate on earth. You have

just now heard that I am going to criticise Buddhism, but by that I wish you to understand only this. Far be it from me to criticise him whom I worship as God incarnate on earth. But our views upon Buddha are that he was not understood properly by his disciples. The relation between Hinduism (by Hinduism I mean the religion of the Vedas) and what is called the Buddhism at the present day is nearly the same as between Buddhism and Christianity. Jesus Christ was a Jew and Shakamuni was a Hindu, but with this difference: The Jews rejected Jesus Christ, nay, crucified Him, and the Hindu has exalted Shakamuni to the seat of divinity and worships him.

"The religion of the Hindus is divided into two parts, the ceremonial and the spiritual. The spiritual portion is especially studied by the monks. In that there is no caste. A man from the highest caste and a man from the lowest may become a monk in India, and the two castes become equal. In religion there is no caste; caste is simply a social condition. Shakamuni himself was a monk, and to his glory he had the large-heartedness to bring out the truth from the hidden Vedas and throw it broadcast all over the world. He was the first being in the world who brought missionarizing into practice; nay, he was the first to conceive the idea of proselyting.

"The great glory of the master lay in his wonderful sympathy for everybody, especially for the ignorant and poor. Some of his disciples were Brahmans. When Buddha was teaching, Sanskrit was no more the spoken language in India. It was then only in the books of the learned. Some of Buddha's Brahman disciples wanted to translate his teachings into Sanskrit, but he steadily told them, 'I am for the poor, for the people; let me speak in the tongue of the people.' And so to this day the great bulk of his teachings are in the vernacular of that day in India."

Addressing the picturesque group of Buddhists on the platform, he said: "We cannot live without you, nor you without us. Then believe that separation was shown to us, that you cannot stand without the brain and philosophy of the Brahman, nor we without your heart. This separation between the Buddhist and the Brahman is the cause of the downfall of India. That is why India is populated by three hundred millions of beggars, and that is why India has been the slave of conquerors for the last one thousand years. Let us, then, join the wonderful intellect of the Brahman with the heart, the noble soul, the wonderful humanizing power of the great Master."

Caste is a Social Distinction.

FREE RELIGIONISTS' CONGRESS.

This was a small gathering. It held but two sessions. President Rev. Wm J. Potter; Col. Thomas Wentworth Higginson, Francis Ellingwood Abbot, the Rev. Jenkin Lloyd Jones, Rabbi Hirsch, the Rev. Minot J. Savage, and Mrs. Anna Garlin Spencer, discussed "The Free

Religious Association as the Expounder of the Natural History of Religion," "Unity in Religion" and "The Scientific Method in the Study of Religion."

YOUNG MEN'S CHRISTIAN ASSOCIATION CONGRESS.

This useful organization held a session on October 6th. The presiding officer described its purpose to be "to make the best men in the class-room, on the bench, in the home and at the ballot box." It was shown that 450 American colleges and 30,000 students are identified with it, and that night schools and university extension work are accomplishing immense good. Addresses were given by the president, John M. Coulter, of Lake Forest; E. S. Shuey, of Dayton, Ohio; E. L. Wishard, C. M. Hobbs, Luther Gulich, M. D.; A. A. Stagg; Lord Kinnaird, of England, and Cephas Brainard.

ETHICAL CULTURE CONGRESS.

At the meeting of the Ethical Culturists, Prof. Felix Adler, the founder of the society; S. Burns Weston, of Philadelphia; Prof. Paul Shorey, of the Chicago University; Stanton Coit, of London; George C. Rosenblatt, of New York; Joseph W. Earrnt, of Chicago, and Frank Tobey, participated. A letter was read from Professor Foerster, of Berlin. The topics treated were: "Helps to Moral Life from Greek and Roman Literature;" "The Practical Work of the Neighborhood Guild," etc. It was stated that it is the province of ethical science to adopt all that is good in all religions, and that religionists of all modes of thinking can approve the purposes of the Ethical Society and should encourage it.

SWEDISH EVANGELICAL MISSION COVENANT.

Swedish Evangelical Mission Covenant in America; Presentation. This meeting was in the Hall of Washington, September 25th. Papers were read by Rev. N. Frykman, vice-president of the Mission Covenant ("The History of the Free Evangelical Mission Movement in Sweden and America") and by Prof. D. Nyvall, president of the Swedish Evangelical Mission College and Seminary; Rev. Otto Hogfelvt, secretary of the Mission church, and Rev. E. Skogsbergh, of Minneapolis, Minn. This body originated in Sweden about a half-century ago. It numbers in Sweden one hundred and thirty thousand members and fifty thousand in America. It has no fixed creed, but works for the promotion of Evangelical Christianity. Its basis is church life.

Swedish
Evangelical

REFORMED CHURCH IN THE UNITED STATES.

Reformed Church of the United States; Presentation. Thursday, September 21st, the Reformed church gathered its representatives in the Hall of Washington. Rev. Ambrose M. Schmidt, of Pittsburg, was the chairman. The first topic was "The Reformed Church and Her Creed," which was read by Rev. Wm. Rupp, D. D., of Pittsburg, Pa. The other speakers were Rev. Joseph H. Dubbs on "The Progress of the Century;" Rev. Dr. T. G. Appel, D. D., on "The Progress of Theology;" Rev. Dr. Edward R. Eschbach, of Frederick, Md., on "Practical and Benevolent Operation of the Reformed church," and J. A. Peters, D. D., on "The Literary and Theological Institutions of the Reformed church in America." Dr. Rupp declared that the Reformed church is both conservative and progressive, having the true historical sense, and yet looking to the future. When there shall be an American church, the Reformed church will be at the front. Dr. Appel said the theology of his church, in its spirit at least, is independent and distinctive. Christ is its center. Dr. Peters gave the statistics of his church as nineteen literary institutions, with \$700,000, and one hundred instructors and sixteen hundred students. Dr. Eschbach's paper gave the home missions as 137, with 140 congregations and 9,210 communicants. Foreign missions:—eight missionaries, twelve churches, thirty-two preaching stations, 1842 native communicants. The Reformed church was organized in Lancaster, Pa., April 27, 1793. It has now nine hundred ministers and two hundred and fifteen thousand communicants. It occupies the most advanced ground in favor of Christian union, and felt entirely at home in the World's Parliament of Religions.

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